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HISTORY OF THE MARYLAND-NEW YORK PROVINCE

V

CONEWAGO
(1741-1901)

By Reverend Edward I. Devitt, S.J.

Conewago is a prominent name in the early Catholic history of the United States; the annals of the Church in Pennsylvania make frequent mention of it. It was certainly the centre from which the Faith was propagated throughout Adams, York, Lancaster, Cumberland and Franklin Counties; and the claim may, with probability, be advanced, that Conewago was the earliest Catholic settlement in Pennsylvania, that Mass was celebrated there before the first church was erected in Philadelphia; and that, consequently, at Conewago was planted the seed of the Faith, which has grown into the mighty tree of the church in the Keystone State, with six flourishing Episcopal sees as its branches.

But, although the *name* be familiar to the Catholic historian and antiquarian, the *place* itself is almost hidden from sight; unmarked by the cartographer, one would vainly search for it on the map; and even the post-office directory hid for years the identity of the ancient place under the modern euphonism of Edgegrove.

Conewago is simply the Church and attached farm of the old Jesuit Mission; it is situated near a stream—

"Little Conewago Creek"—a branch of the "Big Conewago," that flows through Adams and York counties, emptying into the Susquehanna River. The nearest railroad station is that at Hanover, which may be reached by a ride of one hundred and ten miles, almost due west from Philadelphia, over the Pennsylvania railroad, or by a trip of some fifty-five miles, north from Baltimore, over the Western Maryland railroad. A run of three and one-half miles from Hanover, on a recently constructed electric line in the direction of the historic field of Gettysburg, which lies twelve miles further west, will bring a visitor to the very door of the Pastoral residence. This residence adjoins the more than century-old stone church, which stands on an eminence about a half mile from the narrow banks of the Little Conewago stream. The church, large and beautiful, with its lofty steeple and gilded cross, is a landmark for the entire surrounding neighborhood, and was erected by the saintly Father James Pellentz in the year 1787, during the Suppression of the Society of Jesus, and dedicated by him, the first in the United States, to the Sacred Heart of Jesus.

For a considerable distance the "Little Conewago" forms the western boundary line of Conewago township; and the land stretching east and west of this stream and partially coinciding with Conewago and Mount Pleasant townships, though not hemmed in by mountains, is, nevertheless, known as the "Conewago Valley." Along the eastern section of this district there is a spur known as the Pigeon Hills, which rise abruptly, though not to a sufficient height to warrant their being called mountains. The steepness of these hills, and the rocky condition of the land, render it totally unfit for cultivation. Covered with heavy timber, the verdure and foliage create on the eye of a distant observer the impression that these hills are a

part of a mountain range. It is mainly due to these hills that the district in question is called a valley, though in reality it is not such, but a broad open tract, indentured with innumerable small knolls and wide meadows, admirably suited for farming and general cultivation.

How this region came to be named Conewago is a matter of the merest conjecture, for in the original Indian tongue from which it is taken, that word means "The Rapids;" but, as the current in both the "Big" and the "Little" Conewago is slow and unbroken by any falls other than the cascades formed by artificial dams, it is impossible that the name could have been taken from the stream. More probably it was given by some migratory bands of Indians, who in their hunting expeditions wandered down from the older Jesuit Indian Mission of the same name, though of a different spelling,—Caughnawaga, in Canada. Whatever may have been the origin of the name, and however broad the district and apparent valley, to which the name was applied, Conewago has come to mean, as said above, nothing more nor less than the church-land taken up, cleared and cultivated by the Jesuits, and held by them from the earliest times, even to the present day.

Near the historic spot on which now stands the church of the Sacred Heart, and more than half a century before its erection, Jesuits had at uncertain intervals, up to the year 1741, celebrated the Holy Sacrifice of the Mass in a large stone dwelling, which is standing even to this day (1913), and is in excellent condition. By the side of this house lies the first known Catholic burial ground, which continued to be used for that purpose until 1752, when the present cemetery at the church itself was plotted off and blessed. The tract containing this "Masshouse," and first Catholic graveyard was taken up by Robert

Ownings, a surveyor, October 8, 1733, and was designated in the original grant, by letters patent from "The Right Honorable, Charles, Lord Baron of Baltimore and Avalon," as "Bear Garden," containing five hundred acres. Today, this same tract is called "Garden Farm," and is in the possession of Hon. Leo Sneeringer. Unfortunately, the wear of time has totally obliterated the records once cut into the slate-like tombstones of this older grave yard; and even the inscriptions on the more ancient headstones and monuments of the present well-kept cemetery are by the same cause already rendered undecipherable. With the perished inscriptions of these headstones is also lost the hope of discovering with certainty the name or names of those who first administered the sacraments and attended the spiritual needs of the first white settlers at Conewago. It is, however, a tradition, firmly rooted in the minds of the people, that Mass was offered up at Conewago even before the days of Robert Owings' settlement there, and that the first son of St. Ignatius to appear at this favored spot was Father Joseph Greaton; still, convincing proof of this, such as should be obtainable from the records of the Society itself, is lacking. The first record of Father Greaton's name discloses the fact that he came to America in 1721; and Conewago tradition is that when he was on his way to Philadelphia, he passed through the Conewago settlement. The date of this journey, according to Shea, was about 1730.

It is probable that the Indians, who originally occupied the region destined later to form the Conewago parish, never established any permanent villages in the immediate vicinity, but that it was rather a common hunting and fishing ground over which roving parties wandered during the summer seasons. Nothing better than a guess can be hazarded either at the names, or the manner of the first coming, of the ear-

liest white settlers to this neighborhood. That they were there, however, that they had taken quiet possession of the land, carefully tilled the soil, and had grown strongly attached to the home of their choice, is clear enough from the vigorous resistance offered to the representatives of the law, who came among them from the two claimants of the land in question, namely from the Penns at Philadelphia, and from the Carrolls in Maryland. The fact is, and for this abundant records exist, that "The Manor of Maske," claimed by Pennsylvania, and "Carroll's Delight," with good reason thought to belong to Maryland, largely overlapped and coincided, and in the heart of this overlapping tract was "Digges' Choice." This tract ("Digges' Choice") took in all the beautiful valley of the Conewago, on the 'Little Conewago' and 'Plum Creek', an area of about ten thousand acres, and the grant to it was given by the Proprietor of Maryland, October 14, 1727. In the efforts made to survey and define the boundaries of this grant, Digges encountered constant and serious opposition, and in February, 1752, Dudley Digges, a son of John Digges to whom the original grant had been made, met a violent death at the hands of Martin Kitzmiller, as the result of a dispute over certain property boundaries.

The above dates are given, as they help to establish two facts; first, that the Conewago settlement was begun before 1727, for five years earlier, that is in 1722, the "Manor of Springgettsbury," an area, including Conewago, of seventy-five thousand acres west of the Susquehanna, had been surveyed for the Proprietaries of Pennsylvania, with the intention of preventing the Maryland authorities from encroaching upon it; and, secondly, the death of Dudley Digges shows the time of the abandonment of the old graveyard, for he was, if not the very first, at least one of the first to be buried in the present cemetery. As the Conewago

settlement was begun at or about the date of Father Joseph Greaton's arrival in America, and as it was he who, in 1733, built the first church at Philadelphia, there is nothing improbable in the tradition that it was he also who said the first Mass at Conewago.

The spiritual needs of the people at and around Conewago were cared for by Jesuits for practically one hundred and seventy years, that is from 1730, and probably earlier, to 1901. Even during the greater part of the period of the Suppression, men who had once been members of the Society of Jesus in fact, and were still so in spirit, remained at Conewago. Indeed, it was during this time, in 1787, that Father James Pellentz built the church which stands to-day as an enduring monument to his revered memory, and an evident material proof of his ardent zeal for the glory of God and the honor of the Most Sacred Heart of Jesus, to which he dedicated himself, his congregation, and the temple which he erected.

As already stated, it is impossible to say with certainty whether or not Father Joseph Greaton was ever at Conewago; however, he must have been deeply interested in its welfare and have helped in its development at least by advice and encouragement, as he was Superior of the Jesuit Mission of Pennsylvania during its early years.

Father William Wappeler must have found at Conewago a field for protracted labor, for to him belongs the honor of building there the first church which he dedicated to St. Mary of the Assumption. Those who have studied the matter with the greatest care agree that the date of the building of this first "log church," or "Mass-house," was 1741. Were such a structure erected today, it would scarcely be dignified with the name even of a chapel, for it was so arranged as to avoid the penal laws of England. It consisted of a chapel and three ordinary living rooms, and outwardly

presented the appearance of a common farmhouse. Father Wappeler, and probably other transient priests from time to time, used these rooms as a stopping-place, in their occasional journeys through the country, until the year 1753, when the building was enlarged by the addition of another room and increased chapel space, and then for the first time Conewago was given a resident pastor. Father Wappeler was born January 22, 1711, in the diocese of Mainz, Germany. He entered the Society of Jesus, October 18, 1728. In 1740, he came to Pennsylvania, and is called the "Co-founder of Conewago." Bishop Carroll writes of him:—"He remained in America about eight years and converted and saved many to the faith in Christ; but was obliged to return to Europe on account of impaired health." He died in 1781, either at Ghent or Bruges, Belgium. Father Matthias Sittensperger, under the assumed name of Manners, continued, and gave definite organization to the work begun by Father Wappeler, for he made Conewago his permanent home. Father Sittensperger died, June 15, 1775, and is buried at Bohemia, Maryland.

Father James Frambach was the next pastor, though at what date his term of superiorship began, and how long it continued, is a matter of doubt. Ten years is the time usually assigned to Father Frambach as Superior at Conewago, but how soon after his coming to America, June 9, 1758, his appointment was made is unknown. He arrived in America with Father James Pellentz and two English Jesuits, and an old record asserts that he was for a year and a half at Lancaster, Pennsylvania, and then went to Frederick, Maryland, from which place his missionary travels extended through Western Maryland and into Virginia as far as Winchester. He died at St. Inigoes, Maryland, August 17, 1795. Father Pellentz succeeded him at Conewago; writing of him, Mr. John T. Reily says:

—"As a missionary, he had attended to the widely scattered missions of Maryland and Pennsylvania, and as a German, his services were required in more places than he could possibly render them. We find him at Frederick, at Lancaster and intervening points; at Carlisle, and through the valley" (Cumberland valley) "to Hagerstown, and, later on, having in charge the border settlements along the mountains, of which he was relieved by Father Gallitzin." Father Pellentz died at Conewago, March 13, 1800. He was born January 19, 1727, had entered the Society at the early age of seventeen (1744), and twelve years later (1756) pronounced his last vows. His term of Superiorship began about the year 1770, and lasted till his death. On a marble tablet, embedded in the wall of the church just outside the sanctuary, is a Latin inscription, which, translated, reads as follows:—

REV. JAMES PELLENTZ.
1727-1800.

Secure in death, by death to life reborn.
Not death, but new life, should this be called.
The Sons of St. Ignatius to their brother priest, James Pellentz, of the Society of Jesus, worn out with many labors in his efforts to spread and to nourish the faith. He lies here entombed in the temple erected by his unaided efforts and dedicated to the Sacred Heart of Jesus: a century being completed since he slept in the Lord. R. I. P.

Both the names, and the order of succession, of Superiors at Conewago, during the next four years, are in confusion. As Father Sylvester Boarman and Father Charles Sewall both assisted Father Pellentz at various times, it is supposed that either, or possibly each of them in turn, performed the duties of Superior for a short time. Rev. Francis X. Brosius, who attempted to establish a school for Higher Education

at Conewago, must have been the next Superior, for it is unlikely that he could in any other way have acquired the legal right to manage, and on April 27, 1802, actually to sell, the property at Carlisle, which, since 1779, had been totally dependent upon Conewago Superiors.

Rev. D. Stanislaus Cerfoumont died at Conewago August 2, 1804, and as Father Brosius had departed at least a year before that date, it is probable that at the latter's departure he had assumed charge.

A complete account of the life and labors of Father Louis DeBarth, the next pastor, would furnish highly interesting and edifying reading; here, however, we can give but the merest outlines of that life. Father DeBarth's full name was Rev. Adolphus Louis DeBarth Walbach. He was a brother to Col. John DeBarth Walbach, U. S. A. Father DeBarth was born at Munster, Upper Rhine, November 1, 1764, ordained at Strassburg, 1790, and, coming to America, he labored at various places until 1804, when he was sent to Conewago. He was Vicar General to Bishop Egan of Philadelphia, and, at the latter's death, he was appointed Administrator of the diocese. He entered the Novitiate of the Society, July 3, 1815, but for various reasons did not remain, though his heart always retained a strong attachment to the Society. For many years he was Procurator of the farms at Conewago, where he resided, from 1804, when he left Lancaster. He lived retired at Georgetown College from 1838 until his death, October 13, 1844, and is buried in the old cemetery near the entrance of the "college walks."

Father Britt was at Holy Trinity Church, Philadelphia, from 1806 to 1811; he was Superior at Conewago from 1812 until his death, July 12, 1822. In 1810, he had published a German catechism at Philadelphia, one of the first ever printed in the United States. It

was compiled from the original work of Blessed Peter Canisius, and for many years it was the only text-book on Christian Doctrine known and used throughout the Conewago valley.

Many of the older German settlers found in the epitomized reprint of the catechism, now being studied by their children, the lessons they themselves had learned in the days of their youth. Father Britt had been a member of the old Society, having entered September 14, 1764, nine years before the Suppression; and, at the first opportunity, he rejoined the restored Society, and died July 12, 1822. He is buried beneath the church of the Sacred Heart.

Father Matthew Lekeu, who, since 1818, had been assistant to Father Britt, was now appointed, and remained, Superior, until 1843, for twenty-one unbroken years. During this long period Father Lekeu had, at various times, ten priests (two of whom were seculars), and three Brothers of the Society, as helpers on this mission.

Of the eight Jesuit Fathers, who labored at Conewago during parts of those twenty-one years, Father John William Beschter seems to have established for himself, from the very start, a residence at Paradise, where he lived from 1831 to the day of his death, January 4, 1842. His body was brought to Conewago for interment. The names of the others were, Father William Feiner, who in 1826 became Rector of Georgetown College, where on June 9, 1829, he died; Fathers Virgil H. Barber, Roger Dietz, Michael Dougherty, Ferdinand Helias and Nicholas Steinbacher complete the list. In 1835, Father Lekeu erected two schoolhouses in the church yard, and here it was that Father Virgil H. Barber renewed the attempt of Rev. F. X. Brosius to establish a school for Higher Education. That his efforts were blessed is proven by the vocations that were the immediate result of his labors. The

school continued for only three years, but two of Father Barber's scholars became Jesuit priests, another entered the Society as a Brother, and a fourth when visiting, long years after, the scenes of his youthful schooling, said: "To the good Jesuits at Conewago I owe my vocation to the priesthood."

Father Lekeu, in 1843, was sent to Newtown, Maryland; two years later, he returned to his native country, Belgium.

Father Nicholas Steinbacher was the next Superior at Conewago, remaining for three years. Father Michael Tuffer succeeded Father Steinbacher, in 1846, and remained but for a single year. Then came Father Joseph Enders, known locally as the "Carpenter priest." His first term lasted eleven years, from 1847 to 1858. During this time, he enlarged the church of the Sacred Heart, beautified it with many mural paintings and other decorations, and on the 15th of August, 1850, it was consecrated by Bishop Kenrick of Philadelphia. In 1854, he engaged the Sisters of St. Joseph as teachers in the first regularly established parochial school at McSherrystown. The basement of their orphan asylum building was used for this school, though in the following year (1855), a separate structure, dedicated to the Sacred Heart, was raised to accommodate the girls.

During the next twelve years (1858-1870), no less than five different Fathers were appointed Superiors at Conewago. The first of these was Father John B. Cattani, from 1858 to 1865. He died, August 31, 1865, at Conewago, and is buried there. The next was Father Simon Dompieri, from 1865 to 1866, who died at Boston, Massachusetts, November 17, 1890. During the following year (1866-1867), Father Alphonse Charlier held that position, and then it was that the Hanover congregation was organized and the parochial school there begun by Father Peter Manns. Father

Charlier is still (1913) living, a venerable nonagenarian, at Boston College, and despite his age is still emphatically active. Father Burchard Villiger, formerly Provincial, was in charge at Conewago during the year 1867-1868, and it is to him that the little village of Irishtown is indebted for the large brick school-house located near its centre. This school-house was built in 1868, and though Father Peter Manns was the prime mover in the upbuilding of the Catholic school system throughout the entire valley, still with Father Villiger, as Superior, rested the decision whether or not that system, then in its infancy, should be undertaken.

The building has the exterior appearance of a church and is ornamented with a quaint cupola furnished with a large bell. The interior is simply a single large room at the end of which there is a platform whereon there stood an altar. Leading off from this platform there are two corner alcoves used for a long time as sacristies. For years Father Manns said mass at the altar, two or three times a week, and on certain of the Holydays occurring during the school year. This school dedicated to Blessed Peter Canisius, and strictly a Catholic institution, was, nevertheless, allowed an annual appropriation by the State, from the time of its erection until 1890, when, for a period of about two years, it was converted into a public state-school. Afterwards, it was again changed back into a strictly parochial school, with the Sisters from McSherrytown for the first time installed as its regular teachers.

From 1868 to 1870, Father Ignatius Bellwalder was Superior at Conewago. To him is due the credit of establishing the Sodality of the Blessed Sacrament, the Confraternity of the Bona Mors, and of reviving the ancient devotion to the Sacred Heart. These devotions were fostered or revived, with the purpose

of inducing the people to approach Holy Communion more frequently, and at stated times. Under Father Bellwalder's authority, Father Manns, in 1870, erected at Mt. Rock (now on account of the name of its post-office called Centennial) another large church-like schoolhouse, and dedicated it to St. Charles. Here the Sisters from McSherrystown taught almost from the very beginning, until, like that at Irishtown, it was, in 1890, converted into a public or state-school. Two years later, however, it too was again made a strictly parochial school with the Sisters once more teaching within its walls. Father Bellwalder left Conewago in 1870, and his death occurred at Baltimore, February 22, 1888; he is buried at Woodstock, Md.

To the great joy of the people, Father Joseph Enders then returned (1870) as Superior, and his second term continued until his health compelled him to retire from office in 1883. It was during this second period that he erected the beautiful spire, surmounted with its gilded ball and cross, that adorns and completes the church. In 1883, he was superseded by Father Patrick Forhan, and a year later was sent to Frederick, Maryland, where a few months later, September 10, 1884, he died. Twenty-four years of his life's work he had given to Conewago, where, especially by his amiability, he had won his way into the hearts of the people. No other Jesuit before or since has ever supplanted him in the affections of this devoted people. Indeed, when the news of his death reached the valley, the people with one voice begged that his remains might be placed by the side of his life-long friend and co-laborer, Father DeNeckere, in the cemetery at Conewago. One and all pledged themselves to defray the expense of removal from Frederick, if this favor were granted. Permission however, was refused by the Father Provincial.

On Father Forhan fell the burden of renovating both house and church for the celebration, in 1887, of the one hundreth anniversary of the building of the Sacred Heart church. A few weeks before the celebration he was replaced by Father John B. Mullaly as Superior. Father Mullaly served Conewago from 1887 to 1889, and did much to diminish the debt incurred during the Centennial Celebration. After him came Father Thomas W. Hayes, who was Superior from 1889 to 1892. While Superior at Conewago, he installed a large new bell in the steeple, sending the old one to Woodstock, from which place it was sent to the new Novitiate, St. Andrew-on-Hudson, where it now summons the community to their various daily duties. Father Hayes erected McSherrystown into a parish, he revived the old Latin school at Conewago itself, and changed the parochial school-system into a state free-school system. Upon his successor, Father Timothy O'Leary, devolved the duty of restoring the old Catholic schools of the parish. This was a delicate and a difficult task, but before his departure in 1898, Father O'Leary had accomplished the restoration of these schools so effectually, that they were being conducted more smoothly and on a better financial basis than they had ever been, even before the change into Free-schools.

Father Daniel A. Haugh, who died January 6, 1902, and is buried at Georgetown, was Superior during the year 1898-1899; and his successor was Father William R. Cowardin, now at St. Mary's, Boston, Massachusetts. On New Year's day, January 1, 1900, Father Cowardin had introduced to the people of McSherrystown their first secular pastor, and now it was his lot to do the same at Conewago, for he was the last Jesuit Superior there (1899-1901). In May, 1901, Rev. Hugh A. Logue, who had once been a member of the Society of Jesus, was placed in charge.

From the labors of the Conewago Jesuits there have come many sacred and lasting vocations. Libraries established by Father DeNeckere at Conewago in 1852, and at other places earlier, were potent auxiliaries for good; it was largely due to the circulation of books from these libraries, that many young girls of the neighborhood had their thoughts turned to the Religious life. The number of young ladies entering the Convent is large, but cannot be given exactly; of young men, at least twenty became Jesuits; two are priests in the Order of St. Benedict; one is an Augustinian; and besides Rt. Rev. John Timon, who was born at Conewago, February 12, 1797, at least twenty-two others are secular priests, and seven others are in various seminaries preparing themselves for ordination.

PASTORS OF CONEWAGO

Father William Wappeler (1741-1748). These dates mark his arrival in America, and his departure for Europe. He built the first chapel and residence; but he lived occasionally at Lancaster, and his missionary journeys kept him away from home frequently, and sometimes for long intervals. Previous to 1741, the settlement had been visited from time to time by Father Joseph Greaton, or other Jesuits from lower Maryland.

Father Bennett Neale probably visited Conewago, from Deer Creek, Maryland, in the years (1748-1753) between the departure of Father Wappeler and the coming of Father Manners.

Father Matthias Manners (Sittensperger) was resident Pastor from 1753 to 1764. Father James Frambach and Father James Pellentz, came to Pennsylvania in 1758. Both were for a time at Lancaster, and both lived at Conewago; for a portion of the period, 1764-1800, it is difficult to determine which of

these two Fathers was Pastor. On the transfer of Father Frambach to Frederick, it is certain that Father Pellentz was Pastor until his death in 1800; he was on the Mission for over forty years, and for the greater part of this time he was stationed at Conewago, where, in 1787, he built the Church of the Sacred Heart. During the later portion of his term, Father Pellentz had various assistants, Father Sylvester Boarman, Charles Sewall, Luke Geissler,—also several secular clergymen; one of the latter, Rev. Francis X. Brosius succeeded him as Pastor; others stationed at Conewago, 1800-1804, and also before and after these dates, were Rev. Demetrius A. Gallitzin, D. Stanislaus Cerfoumont, Michael Egan, Nicholas Mertz.

1804-1812. Rev. Louis DeBarth, whose name is long and honorably connected with Conewago in the temporal administration of its affairs, came in 1804 from Lancaster, where he had been since 1795, and was Pastor of Conewago until 1812; in that year, Father Adam Britt became Superior, and after that date, until Conewago was relinquished, the succession of Jesuit Superiors is given below.

Father Adam Britt	1812-1822
Father Matthew Lekeu	1822-1843
Father Nicholas Steinbacher	1843-1846
Father Michael Tuffer	1846-1847
Father Joseph Enders	1847-1858
Father John B. Cattani	1858-1865
Father Simon Dompieri	1865-1866
Father Alphonse Charlier	1866-1867
Father Burchard Villiger	1867-1868
Father Ignatius Bellwalder	1868-1870
Father Joseph Enders	1870-1883
Father Patrick Forhan	1883-1887
Father John B. Mullaly	1887-1889
Father Thomas W. Hayes	1889-1892

Father Timothy O'Leary 1892-1898
Father Daniel A. Haugh 1898-1899
Father William R. Cowardin 1899-1901

The original Catholic settlers of Conewago and its dependent missions were, for the most part, of German birth; there were a few Catholics from Maryland, who had taken up land under the grants of Carroll and Digges; but there were scarcely any from Ireland, as the Irish immigration to Pennsylvania at that period was mainly composed of Ulster Presbyterians. The whole Catholic population of the Province was less than 1400, in 1757; and though 923 of them were Germans, German Catholics were not numerous, if compared with their Protestant countrymen, who formed the bulk of the early settlers of Lancaster and York Counties. These were Lutherans and Reformed, for the most part; and, even at the present day, the Lutherans are the predominant religious denomination throughout the territory comprised in the early Conewago Mission: Lutheran churches are everywhere in evidence; conversions to the Catholic Faith from that sect are rare, and still more rare from the Moravians, Mennonites, Dunkards and other peculiar religionists. Conewago was, from the beginning, and has always continued to be, as oasis of the true Faith amidst the desert of sectarian errors. A recent writer—Kuhns: *German and Swiss Settlements of Pennsylvania*—says: "Of the few German Catholics, most afterwards became Protestants, and today it is rare to find a Catholic of Pennsylvania-German ancestry." This sweeping assertion cannot include the people who settled Conewago: they have kept the Faith: the annual Corpus Christi processions, to which people thronged from all parts of the Conewago Valley, to pay public honor to the Blessed Sacrament, would show

to the writer many 'a Catholic of Pennsylvania-German ancestry.'

The descendents of the early settlers clung to their national customs and language with characteristic tenacity, and the Pastors for more than a century and a quarter were almost exclusively German or German-speaking Fathers: some of them, as Father Adam Britt, pastor from 1812 to 1822, never learned English, although he had been in America since 1806. He was one of the first Jesuits who came from White Russia, after the restoration of the Society in America: stationed at Trinity College, Philadelphia, from 1806 to 1811, he put an end to the dissensions that had agitated the congregation through usurping lay trustees and intruding clergymen. He wrote to Bishop Carroll for an assistant who could preach and hear confessions in English. Father Peter Kenny, the Visitor, writes from Conewago, November 21, 1819: "Here are three resident Missionaries, two Jesuits and a Friar, a German, a Belgian, and a Hungarian: not three words of correct English between the three. The first, the Superior, Father Britt, about eighty, in thirteen years has not learned one word of English."

Sermons and instructions continued to be given in German until about the time of the Civil War. As English was gradually displacing it in the church services, some of the old conservative members of the congregation were displeased, and appealed to Father Cattani, Pastor from 1858 to 1865, for a more liberal recognition of the mother tongue: he was a Bavarian by birth, despite the Italian appearance of his name, and when he did preach in German, the length of the sermons amply compensated for their infrequency: they tested the patience of the already large and increasing portion of the people, who understood only English, and of the Junior scholastics from Frederick, who used to spend their vacations at Conewago, and

were edifyingly present in the tribune at the late Mass. Father Cattani met the appeal for more German sermons, by saying that it was all the same to him, whether he preached in German or in English—but, that he would leave the matter to the decision of the congregation: accordingly, he announced that on the following Sunday the sermon would be in German, and all those who favored more frequent sermons in that language should remain until after the Mass to hear it: probably, he foresaw what would happen,—three-fourths of the congregation withdrew; he addressed those who remained, and told them: "You see that you are in a minority—only one-fourth—henceforth, the rule will be one German sermon each month, and on Holydays."

The Baptismal Registers of the church begin, December 27, 1791—there are three loose sheets—no Priest's name is signed: the first bound volume begins, February 11, 1792. The first synod of Baltimore, held in the preceding November, had prescribed the keeping of parochial Registers, and Father Pellentz, who was present at the Synod, promptly complied with the regulation. In 1793 and 1794, the signatures, *Patrinus* Stanislaus Cerfoumont, and *Patrinus* F. X. Bronsius appear, and this term *Patrinus* continues in use until October 16, 1795, when *Sponsors* is introduced: November 1, 1804, the entry is L. Barth. *Patrinus ipse baptizans.* It would require phonetic and linguistic skill to guess at the English and Irish names as entered by some of the good German pastors.

A collection of sermons, in different hands, which had come down from olden times, was long preserved at the Residence: they bore the names of the places where they were preached, and the date of their delivery, but not the name of the composer, or appropriator. The same sermon often did duty repeatedly: for instance, one, of 1762, was preached in that year

at Pomfret and Cornwallis Neck in Charles County, and at Mr. Elder's and Frederick, Frederick County, Maryland; another, marked Lancaster, 1782, with a German note attached, was preached, in 1787, at Conewago, Macalister and York. The sermons range in date from 1762 to 1814, and the places indicated show the wide range of missionary itineracy in those days.

The landed property of Conewago and the missions dependent upon it was acquired for the Society by purchase or donation, and held in the name of some member of the Order, being transmitted by will. The land purchases effected, and a statement of the foundation for religion in Pennsylvania, from 1742 to 1820, are set forth minutely in Father Hughes' History. Father Francis Neale was the legal owner of the Conewago and other church property in 1820, when Father DeBarth, as manager of the farm for him, renders a detailed statement of the acquisition, transmission and present tenure of the property in his charge.—By the Provincial laws of Pennsylvania, no foreigner could be naturalized unless he were a Protestant, and only Protestants were permitted to hold land for the erection of churches; hence, as the early missionaries, Fathers Wappeler, Schneider, Manners, etc., were not British subjects, the property of the Society was taken up in the names of Father Greaton and Henry Neale, and transmitted through Fathers Harding, Lewis and Molyneux, to Father Francis Neale.

The following document, in connection with Father DeBarth's long management of the Conewago farms, may be interesting.

AGREEMENT—REV. FRANCIS NEALE TO REV. LEWIS DEBARTH

The Rev. Mr. Lewis DeBarth having been my Agent in the management of the property which I hold as

legal proprietor in the State of Penn. these 28 yrs: during which time he has performed his duty with industry, fidelity to the great advantage of said property, and to my entire satisfaction: and having thro' his disinterested zeal made no provision for his own support in his old age, but applied everything that came into his hands for the advancement of religion and the good of the property. I hereby declare it to be my intention to continue him in the same employment as my Agent, as he has hitherto been, as long as his age and health will permit him to perform the duties of it; and after he is no longer capable of managing said property, I hereby obligate myself, my Heirs & Assigns, to permit him to live on my farm of Conewago till his death: he shall, in this case, have the liberty of choosing for his accomodation any room he may prefer in the mansion-house of said farm, and shall be furnished from the farm with everything necessary for his clothing, diet and lodging, in the same manner in which any other Priests on the same farm are furnished. And if he should at any time prefer to live on any other property belonging to me in the State of Pennsylvania, he shall have full liberty to do so, and enjoy the same privileges, as if he lived on the farm of Conewago. Witness my hand this 14th day of November, 1823.

FRANCIS NEALE.

Witness present

Adam Marshall,

James McSherry.

Recorded before Geo. Ziegler, Gettysburg.

August 20, 1828.

AT CONEWAGO ARE BURIED:

Beschter, S.J., John William	January 4, 1842
	(Died at Paradise)
Britt, S.J., Adam	July 12, 1822
Byrne, Rev. Michael J.	March 28, 1823
Cattani, S.J., John B.	August 31, 1865
Cerfoumont, Rev D. Stanislaus	August 2, 1804
DeNeckere, S.J., Francis X.	January 8, 1879
	(Died at Littlestown)
Dougherty, S.J., Michael	August 27, 1863
Emig, S.J., John B.	December 10, 1889
Finegan, S.J., Thomas	January 23, 1887
Geissler, S.J., Luke	August 15, 1786
Halftermeyer, Rev. Eugene	October 1, 1909
Hangan, S.J., Senan Brother	December 26, 1898
Noel, Rev. Fabian S.	August 2, 1897
	(Died in Baltimore)
O'Connor, Rev. Patrick	July 18, 1816
Pellentz, S.J., James	March 13, 1800
Villiger, S.J., George	September 13, 1882

MISSIONS FOUNDED FROM CONEWAGO

From Conewago as a centre many outlying missions were attended; they were all originally founded by Jesuits, and around them grew up later the present diocese of Harriburg. One of the earliest of the missions was Carlisle; the historian of St. Patrick's Church in that borough, Rev. H. G. Ganss, writes: "Conewago, during the first half century of Catholicity in Pennsylvania, reflected and focalized Catholic life; it was the asylum of the emigrant priest, no matter to what nationality or religious order he belonged; it was the centre from which Catholic life radiated. All who came for the Pennsylvania mis-

sions, outside of Philadelphia, reported at Conewago; from there they received their instructions and credentials, and only as the accredited agents of Conewago, did they receive the respect and homage of the Catholics."

CARLISLE

The Borough of Carlisle, Cumberland County, Pennsylvania, is situated about thirty-two miles northwest of Conewago. Title to property in this town was acquired by Father Charles Sewall, February 5, 1779. The property consisted of a house and lot in an obscure part of the town; here, three years after the Declaration of Independence, was laid the first foundation of Catholicity in the region west of the Susquehanna. It was uncongenial soil for the planting and growth of the Faith, as the early settlers of Carlisle and the whole Cumberland Valley were Irish Presbyterians, not untinged, to put it mildly, with illiberal sentiments towards Catholics.

Father Sewall must have recognized the possibilities of this bustling frontier town, and, on one of his periodic visits, in 1779, he purchased from Robert Guthrie, the Younger, for 30 pounds, the modest property, which was to be devoted to the service of religion. The money was furnished by Father Pellentz, who, in 1785, wrote to V. Rev. John Carroll: "I paid Mr. Geissler ninety-six pounds for a house in Carlisle, to keep services in." Father Luke Geissler built the first log chapel; he was a German, and there was crying need of a Priest of that nationality, as, after the capture of the Hessians at Trenton, numbers of those poor men, amongst whom were some Catholics, were sent prisoners to Carlisle, where they were employed in the erection of the stone military barrack. Father Geissler died at Conewago, August 15, 1786.

The system pursued by the Jesuits in Pennsylvania was that which had existed in their Missions of Maryland. To be independent of the people, they asked nothing from them for their services, support or personal expenses; whatever was needed for such purposes was furnished from their own funds; even the land and buildings required for church purposes were purchased from the revenues derived from their own farms. As the former Jesuit missionaries were dying out towards the close of the eighteenth century, and Priests from abroad were flocking into the country for whom some provision had to be made, an arrangement was entered into with some of them who were employed at the old Jesuit missions, by which they were to receive their support and a moderate salary. This was the case at Conewago from which for several years Carlisle was served by Priests who had never belonged to the Society, Reverend F. X. Brosius, Demetrius A. Gallitzin, Stanislaus Cerfoumont, John N. Mertz, Lewis DeBarth and others; Conewago provided for all their expenses. But Rev. F. X. Brosius, the successor of Father Pellentz, attempted to relieve the parent house of some of its burden by making Carlisle an independent and self-supporting parish; in furtherance of this plan he sold some of the property at Carlisle and converted the funds realized from the sale into interest bearing bonds, to be applied for the Priest's future support. Rev. N. Zocchi, signing himself "Pastor of Carlisle", acknowledges, Dec. 1, 1807, the receipt of one hundred and twenty dollars from Mr. DeBarth, "for the purpose of providing a part of the salary for the attending Pastor of the Catholic congregation of Carlisle." This gentleman, a Roman by birth, had charge of Carlisle for a time; he resided at Taneytown, Maryland, where he died in 1845. In 1804, Father DeBarth, who had been living at Lancaster, came to reside at Conewago as Superior.

Under his supervision in 1806, a brick church was built at Carlisle, modest in size and appearance, but a vast improvement on the old log chapel. It was not until 1821 that Carlisle had a resident Pastor, Reverend George D. Hogan, a cousin, but not a supporter of Hogan, who gained such an unsavory reputation in the troubles of St. Mary's Church, Philadelphia. As Father DeBarth was then Administrator of the Diocese, and also Procurator at Conewago, it is probable that Father Hogan was appointed to Carlisle by him. He remained scarcely a year, and was succeeded by Rev. Patrick Dwen, July 20, 1822, who was Pastor for fifteen years. It was during this time that Carlisle and York were definitely separated from the parent house at Conewago; at first, Father Dwen resided at Carlisle, but in 1830, he transferred his residence to York, alternating between the two places every fortnight. From 1834 to 1838, Father Lekeu attended Carlisle, not as Pastor, but to hear confessions and administer the Sacraments to the Germans of this former outpost of Conewago.

LITTLESTOWN

1791(?)-1884

Littlestown is one of the oldest of Conewago's outlying missions. It is a place of 1300 inhabitants, and is situated about six miles south of Conewago. The settlement was started about 1735 by a colony of German Lutherans, and was later increased by the emigration of Catholics from Maryland. Mass was celebrated there in private houses, probably for years before property was bought, in 1791, and a chapel constructed by remodeling an old dwelling. In 1840, an entirely new brick church was built. Father Pellentz organized a body of Trustees and fitted up the old dwelling, in the first instance, and Father Michael

Dougherty had the parish incorporated by the Pennsylvania Legislature, April 19, 1840, under the title: "The Congregation of St. Aloysius." In 1867, Father F. X. DeNeckere built a brick school house beside the church, and, opening it with lay-teachers, thus withdrew the Catholic children of the parish from the influence of their Lutheran neighbors, who managed the local free-schools, and taught in them. Father DeNeckere too established a free circulating library for the benefit of the parish, hoping thereby to encourage the older people in their efforts for both spiritual and intellectual self-improvement.

In 1884, Littlestown was handed over to the Bishop of Harrisburg, and, a few years later, the pastor removed the old church, substituting a larger one in its place. For fully a century Littlestown had been served by Jesuits from Conewago, and it was a very tearful congregation that witnessed their departure in 1884. During that entire century, these good people had come, on alternate Sundays, when there was no Mass at Littlestown, to Conewago, and their love for the Society was genuine, and their grief over its loss unfeigned. Even down to the day on which Conewago itself was resigned to the Bishop, in 1901, the older people of the Littlestown congregation continued, not merely "confessing," but, whenever not too inconvenient, hearing Mass at Conewago, for the sole reason that the Jesuits were still there.

MOUNTAIN CHURCH
1816-1858

On October 10, 1816, the corner-stone of St. Ignatius' Church, at what is now Orrtanna, a way station on the H. J. H. & G. Railroad, was laid. This church is situated in Buchanan valley, about ten miles west of Gettysburg, and, consequently, about twenty-two

miles distant from Conewago. In this valley Father Francis X. Brady was born, March 29, 1857. Up to, and including that year, Mass was said once a month at this place by Jesuits from Conewago. Then, together with Gettysburg and Millerstown, it was handed over to the Bishop of Philadelphia, who formed these three places into one charge under the care of a secular pastor, who fixed his residence at Gettysburg.

Father DeNeckere, who attended this church during the last ten years in which it was under Jesuit control, provided a library and established the Rosary Society there. The land on which the church was built had originally been a 'free gift,' but later the donor failed in business and his property was advertised for sale at public auction, and then it was that Father Louis DeBarth purchased the tract for the Jesuits at Georgetown and Conewago. In 1853, all the land, except two acres on which the church and graveyard were located, was divided up into lots and sold. Discretion was used in the sale of these lots, for it was hoped that thus a centre of Catholicity might be begun in the heart of the Buchanan valley.

GETTYSBURG
1816-1858

In 1827, the inhabitants of Gettysburg, Protestant as well as Catholics, were anxious to have a Catholic Church: they had already bought the ground, and promised the deed of it to Father Lekeu. Before that date Mass had been said there in private residences by Fathers DeBarth, Lekeu, and their predecessors. Up to the date of the building of their own church, the people from this mission, twelve miles from the church of the Sacred Heart, had come to what they called the "Conewago Chapel," often on foot, for Sunday Mass. The date of the first erection of a

Catholic church in Gettysburg must have been before 1831, for on the 18th of May of that year, the church was struck by lightning; and accounts of the event were published in the local papers of that day. By the 2nd of October, 1831, the damage done by lightning had been repaired, for on that day the church was formally dedicated to St. Francis Xavier by Bishop Kenrick of Philadelphia.

Father Matthew Lekeu and Father Michael Dougherty had between them organized this congregation, and now alternately said Mass there once a month up to the year 1843. From the latter date onward, until the place was finally relinquished to the Bishop of Philadelphia in 1858, Mass was said at Gettysburg every two weeks. Father James Cotting, then attending Gettysburg, decided, in 1851, that a new and larger church would have to be provided and for this purpose bought property in the name of the Trustees of St. Joseph's College, Philadelphia; and the new church built thereon was completed by Father John B. Cattani and dedicated July 31, 1853, by Bishop Neumann of Philadelphia.

The last Jesuit to attend Gettysburg was Father F. X. DeNeckere, and he left there a lasting memorial of his energy and zeal by firmly establishing the devotion of the Holy Rosary, and by providing a well stocked parish circulating library. In 1858, Gettysburg was given over to the diocese of Philadelphia.

PARADISE
1830-1891

About a mile from Abbottstown, York County, Pennsylvania, there stands a large stone church, dedicated to St. Mary of the Immaculate Heart, served today by two Capuchin Fathers. Originally, this place was attended from Conewago, about twelve miles distant. It is impossible to tell with certainty the

exact date of the erection of the present church, but it was probably built in 1843 or 1844. Before that date, Mass was said at what was known as "Brandt's," or the "Pigeon Hills," chapel, by Father DeBarth. Long before this time, however, as early as 1761, Mass had been said, though probably not more than two or three times a year, in the house of a Mr. Wise, a French gentleman, who was one of the very first to locate his home near to what afterwards became the village of Abbottstown. Other French Catholic families too had settled there, and we may rest assured that they were not neglected by Father Pellentz at Conewago. Joseph Harent, a Frenchman, settled in this neighborhood, and purchased in 1794, the "Seminary Farm," where he conducted a school. He joined the Sulpicians at Baltimore. M. Nagot, the esteemed Superior of St. Mary's Seminary, desirous of establishing a 'Little Seminary' with some companions, opened a school at Pigeon Hill, where a dozen or more boys were educated, who showed a desire for the ecclesiastical state. This incipient college was, three years later, transferred to Emmitsburg; only one of the students, John Shenfelder, became a Priest.

In 1831, Father John William Beschter established his residence at Brandt's chapel, and remained at this station, dying there, January 4, 1842. During the last year of his life Father Beschter was assisted by Father Phillip Sacchi, who lived with him at Paradise, and, in 1842, conducted a school there, which was taught by Brother Timothy Brosnan. The following year, the residence was abandoned and the school closed, and both Father and Brother removed to Conewago. From that time until its final relinquishment to the Bishop of Harrisburg, in 1891, Paradise was attended from Conewago, the same priest saying mass on alternate Sundays either there or at Littlestown. Father John B. Archambault, who died in New York

City, December 3, 1910, was the last Jesuit pastor, and upon him developed the duty of introducing the new secular pastor to the people of Paradise and New Oxford; these two places having been a few years before formed into one mission. Father Archambault had previously attended Paradise from 1881 to 1884, and it was a cause of great satisfaction to the people, many of whom were of French descent, to have him once more amongst them. They hoped that the return of an old and dearly loved pastor would delay the departure of the Jesuits, but much to their disappointment, his second incumbancy lasted less than a year. Unusual interest attaches to the history of Paradise, by reason of the ghost story connected with it. The church property, containing about two hundred and forty acres, was bequeathed to the Rev. Francis Neale of Georgetown College by the will (made February 9, 1815) of Frederick Brandt. The provisions of this will entailed the double obligation of "educating youth for the ministry, and, after that, the performance of worship on the said plantation." After Frederick Brandt died, the estate was managed by his widow, until the time of her death in 1840. From that date Paradise was disturbed by mysterious noises and appearances that were attributed to supernatural agencies. The Brandt will matter was assigned as the cause of such unusual happenings; for owing to the inadequacy of the revenue, that part of the will which called for the education of youth for the ministry had not been complied with. As a result of these disturbances, Father F. X. DeNeckere made inquiry into the affair, and opened a school at Conewago in which he taught several boys from Paradise, and, furthermore, applied some of the revenue to the education of young men for the ministry. From that date the disturbances ceased.

There is another version of this affair—'The story of the Conewago Ghost,' which Father George Villiger used to narrate with dramatic gusto. It was said, that the housekeeper of the dwelling in which the priest stayed on his visits to Paradise, punished a small colored boy by locking him in a closet, intending to release him on her return from a short visit; she was delayed beyond the expected time, and the boy was found dead. After that, the house had the reputation of being haunted; mysterious rappings and scratchings disturbed the priest's room. Father Villiger determined to probe the matter; he summoned the ghost to appear in his room at midnight; declared in a loud voice that he would be prepared with pen and paper to take down answers to his questions. Midnight came—but no ghost. He explained the disturbing phenomena,—and explained away the *Conewago Ghost,*—by the switching of the branches of a walnut tree on the roof of the house, and the scampering of squirrels after the falling nuts.

Brandt's Will caused controversy. The people thought that the property might be claimed by Father Neale's relatives. He assured them by a *Declaration,* made November 14, 1823, that it was amply secured for the cause of religion by the terms of the Will . . . he declared, futhermore, that he was not opposed to the building of a church, or to the graveyard contemplated. Whilst Father J. W. Beschter was living at Paradise, the procurator of the Province wrote to him in the name of the Provincial, from Georgetown College, October 7, 1840: "The Society is willing to relinquish the property, if the Congregation can show that the Will is invalid in the first place; and, secondly, if they can establish a just title to the property for the purpose of religion." . . . "We have no difficulty to give it over to the Bishop of the Diocese, or those *he* may think proper." Apparently, recourse was had to

Bishop Kenrick of Philadelphia; he wrote two letters to Father Beschter on the subject; December 5, 1840, he says: "I am quite willing that a Church be built for the convenience of the Congregation, but I think it advisable that the title to the property should be first secured." He suggests how this should be done, and if the Fathers refuse to take it, he is willing to do so . . . "In this event, I incline to make a Preparatory Diocesan Seminary there." Writing again, December 18th, he says: "I am not at all anxious to get possession of the farm, and only offered to accept it, to prevent the intention of the testator being defeated. If it cannot be legally secured in the way I suggested, I shall take no step and make no sacrifice to obtain it. The location is not convenient for the purpose for which I should intend to use it, and the burthen of the education of two students gratuitously is formidable." The Bishop having declined to assume the burden, the affair remained in statu quo; the Church was built about this time, and the school at Paradise begun; from time to time, students from the neighborhood were sent to Georgetown College, and Father DeNeckere's school at Conewago for aspirants to the priesthood helped, in a measure, to fulfil the conditions of Mr. Brandt's will. When Paradise was transferred to the Bishop of Harrisburg, the "formidable burthen" went with the title.

During the sixty-one years (1830-1891) in which Paradise had regularly appointed pastors serving it from Conewago, no less than fourteen different Jesuit priests officiated there. Today the Xaverian Brothers conduct a Protectory and Agricultural School at Paradise, thus, in some measure, carrying out the desire of the original donor, Mr. Brandt, to have an educational establishment on his plantation.

Father DeNeckere's services at Paradise lasted through fifteen unbroken years, from 1864 to the time

of his death, January 8th, 1879, and it is to him, not merely as a priest, but as a tireless instructor of her children, that Paradise is indebted for the honor of the vocations, four to the Society of Jesus, one to the Secular priesthood, on which she justly prides herself. For had not Father DeNeckere sacrificed himself for the good of his people, the Maryland-NewYork Province might never have known Father Francis X. Brady, nor the City of Baltimore, and the wonderful benefits of the Novena of Grace. For to him it was that Father Brady owed his name, his education, his vocation and his early and lifelong devotion to the Apostle of the Indies. The two brothers, Fathers Fabian and Michael Noel, were also fellow-students with Father Brady, from Paradise, at the Conewago school of Father DeNeckere.

YORK

1776-1819, and later, 1834-1838, and finally 1853

York, Pennsylvania, with a population today of more than forty thousand inhabitants, possessing two large churches and two missions in East York, which tax the combined energies of six priests, and give employment to no less than eleven nuns in its parochial schools, was from 1776 to 1808, a place of such small importance that the needs of its Catholic citizens were amply ministered to by monthly visits of the Pastor of Conewago. On the 2nd of June, 1808, property was purchased by Father Francis Neale (at least the deed was recorded in his name), and, two years later the old dwelling which had been used as a chapel was destroyed and a brick church, dedicated to St. Patrick, erected in its stead. In 1819, a secular priest, Rev. Lorence Huber, became the first resident pastor at York, and, after that date, Jesuits from Conewago,

though no longer in actual charge, often officiated there. From 1834 to 1838, Father Lekeu visited York regularly to hear the confessions of the Germans, and, thereafter, at irregular intervals others from Conewago who knew German went there for the same purpose. During the year 1853, Father John B. Cattani was again officially designated for this duty, so that York had for practically seventy-six years (1776-1853) the almost continuous service of the Conewago Jesuits. Now, the arrangement of having an especially appointed visiting priest attending the Germans, and a resident pastor for the English speaking part of the same congregation was unsatisfactory; so in June, 1852, the Germans purchased a lot in the town and erected a church dedicated to St. Mary, and on October 25th of that year Mass was said for the first time in the new church, which became an independent parish. Father James B. Cotting celebrated Mass here twice a month until July 4th, 1853, when the then recently ordained Rev. J. Wachter became pastor of the new congregation. On that day York ceased definitely to be a mission of Conewago.

HANOVER

1822-1828 and 1867-1889

In 1867, a regular parish was formed, and a suitable and permanent place for Catholic worship established at Hanover. Before this time, from 1822 to 1828, Mass was occasionally celebrated by Fathers Lekeu and DeBarth in an old building standing on Jesuit property. From 1828 to 1867, the people of Hanover attended the Conewago church and even as late as 1883 the Conewago cemetery received the remains of the faithful from Hanover. In 1867, Father Peter Manns was put in charge of the few Catholics living

there, and he at once bought an old Lutheran church, which he fitted up for the double purpose of church and school. The town itself is situated about three and one-half miles east of Conewago, and was then and is today, the latter's railroad station. It was a town noted for its violent Protestantism, and even some Catholics within its 'borough limits' were tainted with indifference to their religious obligations. However, when Father Manns began his labors there, in 1867, both Protestantism and indifference soon began to feel that they had a champion of no ordinary ability to combat. By word and example, by personal sacrifice and untiring labor, he soon made the entire town feel that Catholicity was a living religion, and a matter of the most vital importance. Using the church on weekdays as a school-room, he himself dinned into the ears of his small pupils the seriousness of their religious obligations, and at Mass on Sundays he preached soul-stirring sermons to the older people on the certainty of judgment and the eternity of the flames of Hell. In 1873, he built a house for the Sisters who now took charge of the parochial school, and when, in 1878, he handed over the congregation to Father John B. Emig, both church and school were in a highly flourishing condition.

One of the Lutheran ministers of Hanover was a man of vigorous mind and earnest heart, and for many years a close friend of Father Emig. They spent much of their leisure in each other's company, engaged in animated religious discussions. These two staunch disputants have been known to begin at an early hour in the morning and keep up their discussions until late in the evening. What practical results flowed from them it is impossible to say; defender and objector died, each convinced of the right of his position.

In 1880, Father Emig completed, and dedicated to St. Joseph, a new and handsome church, and, in 1889,

transferred this congregation, now numerous and fervent, with all its valuable property completely free of debt, to the Bishop of Harrisburg. In 1882, Father Emig organized:—"St. Joseph's Beneficial Association,"—a Catholic Life Insurance Co. He drew up the by-laws of this institution with his own hand. So well was his work accomplished, that, even today, it is most flourishing, and similar Associations have been modeled on it in many of the surrounding parishes. The financial standing of each of the associations is unquestioned, and only practical Catholics and monthly communicants can be members.

By the unflagging industry and zeal of these two sturdy sons of St. Ignatius, Father Peter Manns and Father John B. Emig, who between them labored for twenty-two long years, it has come to pass that Hanover, once violently and notoriously Protestant, is today one of the most sought-for appointments within the gift of the Bishop of Harrisburg.

McSHERRYSTOWN

1890-1899

In 1890, Father Thomas W. Hayes, then pastor at Conewago, found it necessary to make some provision for the relief of the over-crowded condition of the church; and he decided that the wisest plan would be to erect McSherrystown into an independent parish. He built, therefore, beside the Convent, and directly connected with it, a frame church, which he dedicated to the Holy Trinity. The first pastor was Father James Pye Neale. His pastorate lasted but a year, and then Father D. Leo Brand assumed charge, and remained until shortly before his death, which occurred at Georgetown, July 17, 1897. During the next two years Father William R. Cowardin attended Holy

Trinity, and to him fell the duty of transferring McSherrystown to its new secular pastor, Rev. Pius P. Hemler, of the Harrisburg diocese.

From the very beginning there had been two serious difficulties about this church. First, it was not large enough to accomodate the congregation, and, secondly, it was not centrally located. Its position had been determined by the fact that an extra priest for the Convent could not be secured; by placing the church upon the convent grounds, and in direct contact with the Academy, both nuns and boarding-school girls could have the advantage of daily Mass. During the year following his appointment, Father Hemler completed a new brick church, dedicated to St. Mary. Both size and location were carefully looked to in this case, and as there are two priests now resident at McSherrystown, the old difficulty about attendance at the Convent is obviated.

On the 20th of June, 1834, Sisters of Charity from Emmitsburg established the first house and convent-school in this town; but, as their buildings were destroyed by fire in 1840, they abondoned the undertaking. The Board of Trustees rebuilt the convent, and sold it to the Ladies of the Sacred Heart, who conducted a school there until 1851, when, imagining that the locality was unhealthy, they also departed. The convent remained vacant until August 31, 1854, when the Sisters of St. Joseph purchased house and lands, and gave the institution permanent life.

The activities of the Sisters of St. Joseph at McSherrystown have been many and varied. Within this establishment was conducted not only their Novitiate, and the detailed management of an orphan asylum, but also a very flourishing Academy and boarding-school for girls and young ladies. Their Novitiate, however, was, a few years ago, removed. Two branch houses have been established, one (in 1873) at Han-

over, the other (about 1902) at Edgegrove. Nuns from these houses and from the convent itself act as principals and teachers in all the parochial schools of the neighborhood.

From the very beginning, in 1834, Jesuits from Conewago attended the spiritual needs of each of the three Orders that at different times lived at this convent and conducted its school. It was often a matter of complaint from the nuns that people of the town crowded into their school-girls' chapel, or gathered on the lawn just outside the window to fulfil the obligation of hearing Mass on Sundays, and though repeatedly asked, even warned not to continue hearing Mass in this way, still the annoyance arising from this habit was not completely done away with until the people of the town were supplied with a church of their own in 1890.

NEW OXFORD

1852-1891

New Oxford is a small town, about five miles distant from Conewago, along the road leading to Paradise. Here Jesuits taught catechism to the children gathered sometimes in private houses, sometimes in the public school houses after class hours, long before the church was built. In 1852, a man named Jacob Martin donated a lot in the heart of the town for the purpose, and Father F. X. DeNeckere erected thereon a small church, which he dedicated to St. Mary of the Immaculate Conception; for, though the dogma had not yet been declared, yet both priest and people in this section of the world were firmly convinced that this singular privilege was accorded to our Blessed Lady. In this church, services were held on week-days and certain holydays up to the year 1879, when

New Oxford and Paradise were formed into one charge with Mass every Sunday, alternately an early one at one place, a late one at the other, the priest driving in a buggy at a distance of about seven miles in the interval between his two Masses. In 1862, ten years after the building of the church, a school was begun, the church itself being used as a class room. In recent years, the church has been renovated and enlarged, and an independent building erected for the school. Today, four Sisters of Charity are engaged in teaching the Catholic children who come to the parochial school, not merely from the town, but also from the surrounding neighborhood. Since the departure of the Jesuits in 1891, it has been found necessary to have a resident pastor for this congregation.

Besides the outlying missions of Conewago, whose histories have already been briefly given, the Conewago Fathers attended many other stations, some of which never grew into regular parishes, while others are indebted to zealous secular priests for their churches; though the conditions which made the need of a church felt were generally due to former Jesuit activity. Bonneauville is an example of the latter case. This village lies about midway between Conewago and Gettysburg. A number of Catholic families lived there, among them the parents of Bro. Virgil Golden, now at Georgetown. In 1859, Rev. Basil A. Shorb became the founder of the church at Bonneauville, donating from his personal inheritance money for land and buildings. Father Shorb was born near Littlestown and, at the advice of the Jesuits, had been sent to Mt. St. Mary's College, Emmitsburg, where he later entered the Seminary, and was ordained. From 1859 until his death, April 4, 1871, he lived at Bonneauville as pastor of the church he had built.

The town of Chambersburg, more than thirty-five

miles distant from Conewago, had a log church before the beginning of the nineteenth century, built probably by Father Pellentz or one of his assistants. In 1812, Father DeBarth built a stone church in its stead, named Corpus Christi, and during the years 1835 and 1836, Father Matthew Lekeu was called upon to minister to the needs of the Germans of this congregation. At Millerstown, too, Father F. X. DeNeckere, from 1856 to 1858, was the attendant priest, going there from Conewago. Other places might be mentioned: Elder's Settlement (now Emmitsburg), Taneytown, Pipe Creek, Hagerstown and Cumberland, in Maryland; and Path Valley, Shade Valley and Huntington, in Pennsylvania, that were visited from Conewago by Rev. Demetrius R. Gallitzin, whilst he was stationed there as assistant, (1795-1799), and by other Conewago priests before and after his time. The persistent strength of Faith, and the genuine devotion to their church of the people of these parishes, are to this day a living proof that the ardous labors of the Conewago Jesuits were not undertaken in vain.

A. M. D. G.

JESUIT MISSION IN SYRIA

II

By FATHER LOUIS JALABERT, S.J.

In 1902, profiting by the extraordinary conditions in the intellectual world and with a number of distinguished Arabian scholars such as Father Louis Cheikho, Father Henry Lammens, Father Anthony Salhani, Fathers Louis and Sebastian Ronzevalle, this last being an archeologist of the highest rank, the University instituted an Oriental Faculty in which there would be professors in the most important languages of the Orient, in History, Geography, Archeology and Oriental Epigraphy. In both the theoretical and the practical courses, students would take voyages of a scientific nature and do original research work, all under the supervision of the professors who would approve the degrees in the Oriental sciences. A library of the first rank and one rivalling the libraries of Europe which are devoted to special branches of study, contributed not a little to draw students desirous of being introduced to the languages and the civilization of the ancient Orient.

Eleven years later (1913) with the assistance of the Chamber of Commerce of Lyons two departments were added to the University: the School of Law and the School of Engineering.

At the beginning of the war the intellectual center of Beirut was also completed. This was reserved for the Faculty of Letters, the University of St. Joseph with its six Faculties comprising all the university

branches. There was even added an Observatory. Although the Observatory of Ksara, founded in 1907 by an old professor of mathematics of the Catholic Faculty of Lyons, Father Berloty, is not able to rival its neighbor, the Observatory of Zi-Ka-Wei, nevertheless its work embraces all the activities proper to an observatory: meteorology, magnetism, seismology and astronomy.

As an intellectual center Beirut influenced not only all of Syria but also the entire Near East, so much so that the number of students of different races who came for secondary and superior studies was very great. This influence became greater and gained the attention of the public by the publication of the works of the Catholic Printing Press annexed to the University. In establishing this Printing Press in 1852 due to a generous gift of a Count of Tremont, the Jesuits brought back an old tradition, inasmuch as the first printing press introduced into the Ottoman Empire in 1722 had been introduced by a Maronite and, for a century, the monks had been the only printers in the country. They offered themselves above all to fight the American Presbyterians who in 1834 had sent a printing press from Malta to Beirut which helped flood the country with pernicious literature.

When we compare the advantages of a modern printing press, equipped with machines of the latest type, where seventy workmen are engaged and where books are printed in fourteen different languages, when we compare this with the small printing press which the Jesuits brought from Lyons in 1847, we must affirm with the highest admiration that its growth has kept pace with the growth of the little school of Father Ryllo which has developed into the present University. As is always the case, great developments are always the work of one man. The true founder of the Catholic Printing Press, since it

was under his direction for thirty-three years, was a convert Mussulman, the son of a poor muleteer of Mt. Carmel, the well-known Brother Elias, who entered the Society of Jesus as a Coadjutor Brother. To acquaint himself with a special process of electrotyping Brother Elias had been sent to London.

On his return to Syria, Brother Elias, having profited by his stay in Europe, made good use of his extraordinary talents. This son of a muleteer was not only a mechanic, he was also an artist. By turns an engraver, a founder, a chauffeur and a machinist, he could do everything and do it successfully. It appears that he attended this rather late course of schooling in order to realize in Arabian typography a masterpiece of impression. During these years a group of exegetes and Arabian scholars at the University were working on a translation of the Bible into the Arabian tongue. The work was finished and approved. However the printing of it still remained. It was left to Brother Elias, yesterday a Mussulman, to find by the ingenuity of his inventive spirit the secret of making the Bible an example of beautiful workmanship by means of a special process. At Constantinople there was a set of Arabian type more distinct and of a higher grade than the set in Syria. This set Brother Elias used; the change—a stroke of true genius, since no one in the Orient or in Europe had even dreamt of it before—was to cast a special kind of character, namely the Arabian consonant with both its vowel and its accent. This caused a revolution in the printing business since the new case comprised 1,369 boxes (cassetins). It would be more difficult to form a workman to use this system, since it would try the skill of the most industrious to try to find his way in the maze of letters. But in return for the added labor, what regularity and beauty there was in the printed text which resembled the delicate art of the Arabian penmanship! The

Arabian Bible with its lettering and its marginal work was a marvel and it received the gold medal at the Paris Exposition in 1878. By this masterpiece the Printing Press of St. Joseph University took the lead among the polyglot printers of the entire world.

The progress continued with the years and the financial status of the Printing Press grew more secure: works of a scholarly nature, grammars, dictionaries, special selections, collected texts, the complete works of classical authors, books of devotion, and scientific treatises succeeded one another with a rapidity indicative of extraordinary activity—and all played their part in the instruction of countless Oriental lecturers and in the spread of Orientalism among the scholars of two worlds.

Blessed with this press, the University owed it to itself to start a journal, especially since the periodicals were making the attacks against religion more frequent and it would be necessary to answer these attacks on an equal footing. The journal began in 1870 in the shape of a little newspaper destined to defend the council attacked in the orthodox paper. "The Vatican Council"—for such was its name—had but a temporary existence. Its place was taken by the "Bechir", a weekly of four pages. One must have lived in those heroic days of Catholic journalism in Turkey to get a true notion of the difficulties encountered by the editors. For a yes or a no a suspicious censor would suspend or suppress the journal without a trial. In 1890 this kind of censorship was changed to a preliminary reading but the difficulties were not lessened. There were some topics which could not be touched and some items of news which should not be known in the land of the Turk. Have I not seen—by order of the censor—the assassination of President McKinley announced in this fashion: "The Pres. of U. S. has died of a hemorrhage"? The words, "Queen

of Heaven", used with reference to Our Lady are crossed out and the expression, "enemies of the Cross", is simply unheard of. In the paradigms of the grammars the word, "frapper" is omitted lest it suggest wicked deeds. Things finally came to such a stage that the journal was suspended for publishing the Encyclical of Leo XIII on devotion to the Rosary. A journey to Constantinople was necessary in order to withstand this measure offensive to the Holy See.

After the journal came the turn of the reviews. The "Machriq", one of the reviews devoted to the spread of the European sciences, was founded by Father Louis Cheikho who was its editor for more than twenty years. The Messenger of the Sacred Heart in Arabian added another language to the long list in which the chief organ of the Apostleship of Prayer is published. And lastly, the publication of the "Miscellanea of the Oriental Faculty" of the University, began in 1906 and, written especially for scholars, insured the success of the scientific school opened by the University and made known to the world the findings of its research work.

Such is the work being done by the Jesuits of Beirut along scientific lines.

Working among the upper and more cultured classes, however, did not cause them to lose sight of their apostolic calling among the less fortunate. They had already foreseen that in working for the more cultivated they could not abandon the poor and the lowly, and it is for those above all that they have performed their most original work and the work most blessed by God.

We have seen congregations being started everywhere wherever they had a footing and, among the sick of the congregation especially, they strive for the spiritual advancement of their flock by means of the Spiritual Exercises.

At Beirut it could not have been ōtherwise. If we take notice of the different societies there, we will notice that none of the faithful was overlooked, no matter how low his station in life: there were societies for men and women, for young men and women, for children, students, servants, even for the bootblacks (in Arabian or in French according to the majority) in order to use means most suitable to all. All these were branches of one large confraternity of Our Lady of the Seven Dolors.

This Confraternity, which is older than the University since its origin dates back to 1863, was begun by Father Fiorowich, a man, it seems, who was sent into the world to care for the poor. An old pirate, as legend would have it, Father Fiorowich had spent his earlier years working on the boats of the Mediterranean and at the age of thirty-three he entered the Society. From his life on the sea there was ingrained in his mind a picture of the terrible suffering that swarmed the ports and it was this remembrance which, as a religious, fostered in him a special love and devotion for these poor people. At the beginning of his apostolic work he knew but two hundred Arabian words, which increased the difficulty of working for his chosen people. There, at any rate, a complete and scholarly knowledge of the language was not required, and he was sure of success with those of mankind for whom no one cared the least. There he spent his time wandering and loitering around the port, talking with the tradesmen, the dockers, the ferrymen and the street cleaners. Immediately he became famous and popular, but to bring these fellows to church was not an easy task.

At his first meeting of this nature he counted a congregation of four, by the next meeting the number increased to seven. He had captured the heart of these people and each one promised to bring another mem-

ber. The promise was so successful that thirty years later the congregation counted two thousand members. Differing from those whose calling it was to work for the upper classes, Father Fiorowich preferred to labor for the poor rather than for the wealthy. Quickly this apostolic man changed the atmosphere of his surroundings into a religious one. In order to realize this we must have seen his congregation, rude and ragged parishioners bronzed by the sea and the winds, standing to the number of one thousand in the church of the University for Mass on Sunday. Nothing could equal the fervor of these humble people and each year when the time of retreat came round marvels of grace were worked in their simple souls. He organized the Society of Our Lady of the Seven Dolors as a confraternity and as a society of mutual assistance. One feature of it was the office of the "excitators" whose task it was to walk around during the sermon and awaken those who had fallen asleep. Besides these dignitaries, there were those who visited the sick, assisted those who were out of a job and visited the prisons. It is hard to realize all the good work done by this organization.

Henceforth Beirut is the heart and the center of the Mission, but from this we must not infer that the Fathers forgot the mission work in the interior and in the mountainous country. The succeeding foundations give witness to the contrary.

In 1872, it was Damascus that opened its gates once again to the Jesuits, just a century after the departure of those who had evangelized the great Mussulman city during a century and a half. In this populous city of 150,000 souls, where scarcely six thousand Catholics were lost in the mass of infidelity, the Jesuits did not dream of joining with the Lazarists and the Franciscans who, in union with some poor priests, were sufficient to care for this small number. They came

only to find a temporary lodging within sight of the mission of Hauran where the distress of the Christians called them. That is why their first choice was a little house in the outer quarter of Midan where they were able to refresh the caravans of Hauran. But in 1878, chance or rather Providence allowed them to take a place in the Christian quarter and gave them possession of a treasured relic of the suffering Christians of Damascus, the very house where St. John Damascene lived.

So happy were they in their new home that their hearts went out to the rude mountaineers of the south. There formerly was a prosperous and influential church with a list of thirty-five suffragan Bishops of the metropolitan see of Bostra. Of these, three held the title of "nomad" Bishops. It was this succession, well calculated to please the missionaries, that the Bishop of Hauran, residing at Damascus, commanded the Jesuits to re-establish. About five thousand Catholics lost in the midst of 80,000 Mussulmans, Nomads, Druzes, and Bedouins, themselves ignorant but simple and honest, were all that remained of the Church in the towns and the villages of former times. It was the task of the missionaries to educate these half-Christians, to civilize them, to make of the pinch of Catholic leaven the yeast which would raise the mass of infidelity. France became interested in this apostolic work; she sent financial aid to the Jesuits. Profiting by the help which the persecution of 1880 brought to the work in the Orient, the Mission was opened. It was providential that the closing of a college in France made it possible to open a school for the mountaineers of Hauran.

In some months, the Fathers had opened a dozen schools; two of them, like certain of the Bishop's homes of late, had no other roofing than a black Bedouin tent. Soon the schools were prospering, so

well, in fact, that in the environs of Constantinople, fear arose about this peaceful conquest. The local administration sought a tilt with the missionaries who had set up a modest residence at the center of their operations. An intervention on the part of the Embassy would have settled all; but at Paris, M. Spuller took fright at the Jesuit specter creating a disturbance in far-off Hauran, as well as in the colleges of France. The Ambassador abandoned the Fathers to the Turkish court. The mountain residence had to be dissolved in October, 1889. But the schools remained, and from month to month, the new nomad Bishops rode on horseback from Damascus to inspect teachers and pupils, and thus the slow task of gaining their approval made progress.

Much against the opposition of Hauran, and among other unfavorable conditions, the Jesuits installed themselves at Alep and at Homs at about the same time. At Alep where they had established themselves in 1873, soon after the departure of the Lazarists who had succeeded them at the close of the 18th century, the Fathers found 19,000 Christians divided among six rites, and ministered to by forty-five priests and four Bishops. It seemed that here there would be no use for their services. Nevertheless, their arrival answered a real need. Who would have believed, that in this large Mussulman city, the second in Syria, the missionaries would have to fight Jansenism and break lances with the ardent defenders of Molinosism? This curious fact will be noted by those interested in the spread of those European errors.

The struggle was long and laborious, but success came and the peace-filled souls were opened to receive the good tidings so attractive and heartening in comparison with the cold heresy in which the Christians of Alep had been buried.

At Homs it was a matter of conquest. Over the ruins of the temple, of which Heliogabale was one time the priest, before the coronation of the fool who startled Rome with his cruelty and debauchery, had grown a city, three-quarters of which was Moslem and the rest schismatic. Of this heterodox throng one-tenth at most could be counted Catholics. Long since, France had desired to gain a foothold there, and to create there a centre of French influence. Therefore Gambetta did not hesitate, when he endowed a college of medicine at Beirut, to offer to help the Jesuits to build a residence at Homs if they in return would start a school where French would be taught. In 1882 the residence was opened along with the first school for girls. Success among the Moslems and schismatics was so great that soon Homs had two schools for girls and three for boys. Naturally Constantinople protested, but Gambetta was not Spuller and the protest was gracefully ignored. From Homs the missionaries spread out over the country, and Father Barnier, the most famous of all, did wonders, converting by his own efforts nine villages in the region of Hosn and Safita.

The establishment of the Fathers at Said-et-Qal'a on the massive barren cliff which dominated the awesome canyon of Nahr-el-Kebir; their installation at Tanail where the industrious devotion of the coadjutor brothers of the Mission rendered healthy and fertile a marsh abandoned by the Turks in compensation for the massacres of 1860, completed the era of foundation. The Mission is constituted a thriving actuality. It capital is Beirut. Saida, Bikfaya, Ghazir cover the Mountain, with approaches to Diezzin, towards Upper Galilee, and at Said-et-Qal'a in the country of Ansarieh. In the interior, the missionaries have occupied the most important strategic points; Zahle, with Tanail and Ksara, Damascus,

Homs, Alep. These command a network of two hundred schools; a compact line of fortifications has thus been built across Syria from the plateaus of Upper Galilee to the mountains inhabited by the Nosairis, from the Mediterranean to the Druze country of Hauran. This apostolic conquest, methodically conducted, has not accomplished as much as it should, but the chief positions are occupied from which groups of missionaries can go forth, small groups, but whose activity and devotion make up for smallness of number. Centers of attraction have been established which, with the help of God's grace, draw souls inflamed by their words, and won over by the more persuasive works of charity.

THE BALANCE SHEET OF A CENTURY

The Missionary Problem as It Presents Itself in Syria

Taken as a whole, the missions have stood the test of time. If the period of budding forth new branches has passed, and its advances are slower, even to seeming imperceptible, they are none the less solid and certain. We can judge by a panoramic view in what particular one could both point out what has been done and mark the rise of future conquests.

The Jesuits in Syria have been, above all, educators. This phase of their apostolate they owe to their own traditions; above all is it due to Syria, where they formerly met great centers particularly devoid of such fortifications. Especially at Beirut did their educational character strengthen itself where they took up a definite abode fifty-five years ago (a half century, omitting the interruption of the war).

In secondary education, after being the initiators, they found valuable assistance in the Brothers of the Christian Schools, while in higher education they have continued to hold the greater proportion.

The large preparatory school which numbered two hundred and sixty-six pupils in 1875, only to reach five hundred the year of the war, has passed the eight hundred mark. Here the bachelor's degree is prepared for and the candidates undergo examinations each year before a board from Paris. Open to all rites and religions, it embraces particularly the Christians. Such contact, joined to an education which neglects religious truth in no way whatever, without at the same time running foul of the sentiments of those who differ, helps much to lessen prejudice and bring fair-minded souls toward the truth. As to the conversions which result, we must be very discreet. At least the Catholics leave the college strengthened in their faith by a firm practice and solidly armed for the struggle of life.

The seminary, whose clerical enrollment wavers between sixty and seventy, is both a preparatory and major seminary. Up until and through sophomore year the seminarists follow the usual college course; then they pass to the faculties of philosophy and theology, there to receive a formation in every way similiar to that given by a French seminary. As externs, twenty young Maronite monks commingle with the seminarists of the seven Catholic rites. (The Greeks have their own seminary at Jerusalem under the direction of the White Fathers.)

The greatest increase, even surpassing the most optimistic expectations, has been in the college of medicine. Built originally for sixty pupils, the college very soon was crowded with some two hundred and fifty students. In 1911, the modest quarters of 1883 creaking in every part, it became imperative to arrange a building in another locality. Thanks to its fortunate management, the college was able to take over the responsibility of the burdensome charge. On this occasion it was situated outside of the city proper,

in a large plot, however, which later became a magnificent botanical garden, and so the college could be made roomy, light, and airy. The college is now freed from the lodging crisis due to its spacious amphitheatres, to individual outbuildings where the supplementary aids and laboratories are installed.

New branches have been added to the theoretical instruction, as well as a clinic and polyclinc. First there was the maternity division, coupled with a gynecological polyclinic, inaugurated in 1896. 1913 saw the college on its own initiative create an anti-rabic institute which since has rendered inestimable service. In 1919, one year after the war, when the courses were opening up in the hastily repaired and reorganized localities, two institutes of research and analysis were begun, one given over to the realm of bacteriology, the other to that of chemistry. At the reopening in 1920 the college added a dental school, and two years later a school of obstetrics. In 1925 finally the High Commissiart inaugurated an institute of psycho-thereupy and of cancer; although not directly connected with the college, it works in accord and cooperation with its professors.

Of all the ramifications the college has established since the war, the best known and most fertile is no doubt the Hotel-Dieu de France. Since its foundation, the college was dependent for its clinical instruction on the Hospital of the Sacred Heart, managed by the Sisters of Charity. Though this sufficed in the beginning, it soon became too small to accommodate about its sick-beds the greatly increased student-body. Necessity bade the college seek elsewhere. Many searches and attempts were made. From these difficulties it was concluded that the college could never be complete until the day it possessed its own hospital of instruction. The famous chancellor of the college, Father Cattin, who supervised for twenty years, with

energy and lofty views that were the object of admiration on the part of every superintendent at Beirut from 1895-1923, had long weighed this project; in fact he had had assurance of capital and already started the work during the spring of 1914. Subsequent to the war, everything had to be begun over, on new footings, and amid conditions otherwise burdensome. Luckily, General Gouraud, High Commissioner in Syria, understood the importance of the work and its absolute necessity. With a soldier's decision he granted the foundation a considerable budget-balance. Ground was broken on January 12, 1922; on May 29th of the following year, General Weygand presided at the inaugural ceremonies, and finally, January 1, 1924, the college took possession of the finished buildings for its clinics. To have realized in less than two years the construction and managing of a hospital would seem a prodigy were one to forget St. Joseph University rising out of the ground, all equipped, in two years, and if there were not at hand to bring about this sweeping accomplishment, a master builder such as Father Mattern. In 1924, however, the plan of the Hotel-Dieu de France was far from achievement; two wings and the monumental facade had yet to be built. This will be Father Chanteur's work. He is the present chancellor. In the face of astounding difficulties Father Mattern could organize capital and push the work with an energy which the far from spontaneous, but rather the slow, laborious production of a new outbuilding, or supplementary wing from year to year. Some further efforts have to be made and this hospital will be finished, the most excellent that France possesses in all the East, as well as the most practical, serving as it does for the medical formation of two hundred students and quartering thousands of sick each year (31,000 patients in 1929) who resort to this hospital to gain health under the banner of

French charity. Here then, is definitely established one of the most beautiful creations dedicated to French medical instruction outside of France. The faculty of medicine of Beirut is a free faculty, the only one of its kind. Directed and administered by the Jesuits who give it a chancellor, vice-chancellor, and some professors for the scientific courses, they enjoy the right of nomination to all the branches of teaching; subsidized by the French government which pays the whole teaching body including religious, inspected by a board coming yearly to hold examinations and award diplomas, which equal a state diploma, or those given in a metropolitan college; assisted and advised by a Superior Council which sits at Quai d'Orsay, the faculty of Beyrouth offers an example of what can be accomplished by sincere collaboration of the missionaries with the civil power.

The creation of the schools of law and engineering was inspired by another idea. In this matter contact has been established between the Jesuits and an association (established at Lyons which gathers together the representatives of the University and the Chamber of Commerce) "for the development in foreign lands of higher technical training." The instigator of this work, the late lamented Paul Huvelin, an upright man with a generous heart, a tenacious and persevering manager, was able to bring about the necessary agreement. He managed well the privileges acquired and the new plan grew apace. Twice he had to leave his work, and the foundation of 1913 had to be taken up again after the war. At the present time the school of law which used to be in the old college of medicine, and the school of engineering with its workshops, laboratories and its research halls, are full of activity.

If to these three colleges we add the preparatory course which gives an elementary education to all the

candidates who come from all parts of the near East, the Oriental Biblical institute, with its inestimable riches accessible to all travellers who come in increasing numbers day by day and the high reputation of the teachers who are trained there; the press from which come important publications in Oriental and European languages concerning all branches of the theory and practise of orientalism; the observatory of Ksara which lent its assistance to the geographical unit of the army for the establishment of depots on the geodetical map, and which, in contact with the flying and naval division of the army and navy assumes the direction of the meteorological service in Syria, one can readily see what an imposing and beneficial thing for Syria in the realm of secondary and higher education the University of St. Joseph at Beirut is. Is it then remarkable that Maurice Barres, astonished and much moved when seeing the renown of French beneficence carried so high by this work of the missionaries, has called the Jesuit university "the spiritual beacon of the Eastern Mediterranean"?

Noble though it be, a metaphor, after one has enjoyed its splendor, leaves behind it a vague uneasiness. The poets are so habituated to seeing beauty, and then the oriental mirage so easily deceives! Would you like to be reassured by some figures? With an average which for thirty years vacillated between four hundred and fifty and five hundred and fifty pupils and since the war has passed from six hundred to eight hundred, try to calculate the thousands of pupils who have passed through the college and who have received there a secondary education. From the seminary have come three Patriarchs, one of whom is the present Patriarch of the Maronites, thirty Bishops and more than two hundred priests, among whom six have received, in the course of the Armenian massacres, the bloody crown of martyrdom. Two hundred villages

then have each a priest who is well instructed, pious, speaks French and has a great love for France, to whom he owes his education and his priesthood.

The faculty of medicine has given the doctorate to more than eight hundred and fifty physicians. Scattered over all the eastern shore of the Black Sea and the gulf of Persia, from the Mediterranean to the Persian Sea, in the isles of the archipelago, in Egypt, in Soudan, in Maroc, in the African colony, in the far East and even in America they have installed themselves. They bear with the example of the faithful devotion of their teachers, the good name and renown of French science. Although younger, the schools of law and engineering are full of promise, the former with two hundred and ten students, the latter with sixty-one apprentices. They have already turned out a number of capable and useful specialists.

These figures speak for themselves. But another fact presents itself. At the foundation, the first workers could not read the future. They were preoccupied especially with creating a Christian elite and opening up for them liberal careers. Little by little the masses on whom Moslem domination pressed as a heavy yoke civilized themselves. Freedom came, and with it the first nationalistic inspiration. It was found that the foresight of the missionaries had prepared for the hour of liberty a middle class capable of returning the benefits, and an intelligent elite who could direct the nation when it should become free. Is it not a rightful recompense for so many years of struggle in the course of which so many missionaries gave their lives, if Liban is governed by an alumnus of the university, if nearly all the presidents of the Council, the majority of ministers, and of high functionaries who preside over the destinies of the country are former pupils of her whom they call, following the Latin custom, Alma Mater! France has received magnificently and

practically the recompense of her long disinterested devotion, when she sees coming to assist her mandate those whom she has helped.

The past has worked for the present. The present will not fail the future. If the success has been remarkable, an adjustment is necessary which will account for new conditions. More than ever before, higher education enjoys prestige because of utilitarian accomplishments. The secondary schools which give access to it are more than ever before attended. To fulfil this request for knowledge is the duty of the missionaries, for they ought to develop and increase the number of the indigeneous elite (in view of the day when Syria and Liban will be joined together). But there is a danger which they are wise enough to avoid. The elite only remain such on condition that they rule. So in order to enlarge its number, it is necessary to avoid subduing it, and creating by an imprudent arrangement a group of outcasts, by stimulating coveteousness in offering everyone access to public offices at the risk of disturbing the social equilibrium of the country. They shall meet the difficulty as they have done already, by raising the level of culture and by making more severe the primary training which must be gone through before higher education will be given to them.

In the mission properly so-called, at the foundation of their missionary work, and as a prime condition of their missionary conquest, the Jesuits have likewise placed primary school teaching. Since their arrival in Syria, their first care has been to open primary schools wherever they have taken a foothold. The small schools of the city districts are always grouped about the residences, and from these, once they are well established, it is possible to spread out; and thus outlying schools have come to extend in all directions the

apostolate of the centers. So it has happened, as we have already related, that a network of schools—for boys and girls—binds together the different mission-posts. At the time of the Ottoman occupation, the primary schools answered an absolute necessity. Their purpose was to provide for the education of a population at once abandoned and at the same time menaced by the schools of Protestant Anglo-Americans, or Orthodox school subsidized from Russia. At the outbreak of the war, the schools conducted by the missionaries alone reached the number of one hundred and forty-one, with 11,832 pupils attending, in comparison with five hundred free schools, containing 34,000 children. The Jesuits had, therefore, a little less than one-third of the schools, and a little more than one-third of the pupils.

After the war, the school question once again met the missionaries, but with the situation in part new: the disruption of Russia deprived the Orthodox schools of the subsidies by which they had previously existed: part of their students were thus left to be taken in. But on the other hand the different states of Syria, rivalling the Rites in enthusiasm, were everywhere opening schools with a profusion that was sometimes prodigal. In this surplus of schools, would the little outlying schools of the missionaries answer the need that had once spelled their success? Shortly it was seen that the schools of individual Rites left uncared for a considerable part of the student body. As for the government schools, lay and non-sectarian, they were not suitable for Christian children, and for this reason the creation of religious schools was again a necessity. At the price of some difficulties they were opened. There were difficulties of personnel, financial difficulties. The devotion of the missionaries triumphed over the first as over the latter. At the present time (statistics of 1928-1929), the mission of

the Jesuits has reopened, both for boys and for girls, one hundred and forty schools teaching 11,652 pupils, scarcely two hundred less than before the war. If we except the schools of Beirut and its neighborhood, attended by 2,346 children, the most important student groups, both in the number of their schools and of their pupils, are, in Liban; Ghazir (1854) and Zahlé (1288); and, in the State of Syria: Aleppo (1056), Homs (1476) and Damascus (2573).

Even though all of these small schools resemble one another in their poverty, still their establishment plays an important rôle. Is it not very significant to see the most numerous groups of our students situated precisely in Mohammedan and schismatic territory? It is still more interesting to see rising in the region of Hama, a nomad school for the Bedouins. And what hopes are not there, based upon the surprising success obtained at Hama, in this citadel of Islam, for the school opened by the Mariamettes for young girls! It was scarcely opened when the children of the most notable Mussulman families were striving for places there; so much so, that after the very first year it was necessary to move or to build in order to accommodate the irresistible movement which carries the small Mussulman girls to the school of the Sisters. But where the success is again most encouraging is in the Hauran and the Djébel Druze. In less than three years after the war and the massacres, twenty-six schools are in full swing, and already count 1,754 pupils (of whom one hundred and forty-six are girls), almost as many as in the Catholic mountain district, in the vast district dependent upon Ghazir, the territory of an apostle with a heart of fire, Father Delore. Should we not see in the favor which these poor schools of the mission enjoy, a sign of the times, and hail in them a promise or a hope?

The schools, although at the foundation of the work of our missionary residences, are still far from absorbing all of their activity. In every residence, one or two missionaries, always over mountain or through valley, sometimes profiting by a chance automobile, sometimes on horse or mule, are enough for the inspection of the schools of the district. The others occupy themselves with the Christians, catechising, preaching, directing sodalities, visiting the sick, giving to priests and their congregations the precious aid of the Exercises and tridua. And so the apostolic life courses from the North to the extreme South, and from the mountain region to the borders of the desert, in the cities as well as in the villages. The centres are now known; let us repeat those names so dear to all who are interested in our missionaries in Syria: in Liban: Bikfaya and Ghazir; in Upper Galilee: Aïn Ebel, an occasional residence; in Coelésyria: Zahlé, Tanaïl, and Ksara; in Syria: Damascus, Homs, Aleppo. This year of 1930 will see the creation of two new missionary centres: Tortose, in the Alaouite country; and, far to the north, the little post of Kirik Khan, to both of which we shall return, in their proper place.

I have earlier made the statement that the Mission of Syria is unlike any other. I think I have justified that claim by showing, in the historic past of the country and in its religious condition, a combination of circumstances quite different from that which is usually met among the pagans of a mission country. I shall now complete my picture of the peculiar nature of this mission, by showing the manner in which the missionary problem presents itself.

Its first aspect then, is its complexity. Mingling with Catholics, living among schismatics, and in continual contact with Mussulmans, the missionaries will have to modify their apostolic tactics continually, and adapt them to the surroundings in which they will

labor. Among the united Christians, who have their churches hierarchically founded, with their priests, bishops and patriarchs, it would be improper to speak of "Missions". Missionaries of Religious Orders are the co-workers and the helpers of the native clergy. The passage of a century has in no way changed the command which the first Jesuits, sent to Syria in 1831, received from the Supreme Pastor.

I do not mean to say that their task has been diminished to the more modest role of co-operation and fraternal aid. Far from that. They must first fulfil, towards the clergy itself, a role of prime importance. They have given assurance of the formation of this clergy in the Oriental Seminary at Beirut. They continue it by introducing them to the priestly life by suitable works. They must even take the place of the native clergy in such works as require the resources and continuity of a collective group for their accomplishment. So it is that, wherever the village priest cannot add to the care of his flock the direction of a school, this care falls upon the missionaries, with the consent of the clergy. By force of circumstances and by order of the Bishop, the country missions and preaching in the villages and scattered hamlets which have no resident priest devolve upon them. It must be remembered in fact, that in the Oriental churches the priest receives no salary, and that stipends, when he receives any, amount to practically nothing. Under such conditions the ordinary village pastor of the mountain districts or of the plains will be reduced to toil of his own hands, with the help of his wife and children. The Oriental church has granted to this wretched clergy the right to bring up families, not because it allows priests to marry, but because Holy Orders are there conferred upon men already married. Wherever this condition exists, (for it is beginning to disappear, since all the younger clergy leaving the

seminaries of Beirut and Jerusalem prefer celibacy) it can be understood that this peasant clergy has not the leisure to attend to any work but the administration of the Sacraments to the members of their own rite. The usual preaching, and especially the missions, are therefore entrusted to the missionaries. While the less strong devote themselves to the sedentary work of the residences, every year the stronger men spend several months in gypsy style, going from village to village, giving the Exercises. It is necessary to have led this life of an itinerant priest to form any idea of the overwhelming amount of labor, hardship and privation which these apostolic journeyings entail. "Scio abundare et esurire." It is especially of the second part of this Pauline maxim that the missionary in Syria must gain practical experience.

In the Oriental rites the fasts are so frequent and strict, and form such an integral part of their religion that the preacher must give an example of the most exact fidelity therein. When the time of ritual fast is over, he must fast in another fashion, for the ordinary fare of the natives is essentially frugal. Two or three coarse biscuits, a raw onion, a green cucumber, a little cooked wheat which they take with their hands from a common bowl, a cup of curdled milk, a few mouthfuls of water. As for the time of meals, only the Western stomachs have fixed laws upon this point. In the Orient you eat at any time, just as you must swallow down anything at all. On this fare you will have to subsist for weeks, preaching meantime four or five times a day. More trying by far than these enforced fasts is the lack of sleep. As much to honor the missionary as to satisfy the insatiate need for gossip, which is an essential feature of the Oriental social life, it will be necessary to converse endlessly in the low smoky room in which the nightly visitors are huddled together. When the last one has gone, the

missionary, worn out by fatigue, lies down upon a mat in the one room of the house, shared usually with poultry and livestock. Short hours of sleep which he must yet dispute with a goat of playful disposition, or with a dog who comes and curls upon his legs, and with vermin which arise to full force in an attack upon "Western flesh." And yet, when, after two or three weeks, the missionary mounts his beast to continue his apostolic journey, he will see his children of a day reluctant to let him depart. Among these simple minded people, often so ignorant, there are such good souls.

Among the schismatics again,—Orthodox Greeks from Liban and Syria, Syrian Jacobites from the north, Gregorians from Armenia, the missionaries discover again that they are almost in a family. These people are, of course, separated brethren, but none the less brethren. Only an indirect apostolate can be carried on among them, for the schismatic hierarchy keeps watchful eye against any proselytization. The first contact is made in the school room. Although the separated rites have their private schools, many of the parents send their children to the schools of the Religious or of the missionaries. Sympathy is soon aroused and the barriers are broken down. The young schismatics besides, attend catechism classes (as the parents are told in advance) and thus learn about the Catholic religion the truth which they have thus far received only in a distorted way. Who knows when the conversions will follow the disappearance of prejudice and acquisition of true knowledge? As a matter of fact occasional conversions are far from rare. But they cannot be counted on to break the strong bonds which keep the orthodox churches away. Only a strong apologetic proof will be able to sway the masses, and such a proof, clear and cogent, is the

spectacle of the Church now facing the orthodox brethren.

The people compare the work, zeal, and absolute unselfishness of the missionaries with their own clergy, and find their own wanting. Hence they are well disposed towards the Church. Do not the social advantages of the Church bear witness to the truth more than any other Church? But there is something else; —the hierarchy of high moral authority, the strict subordination which exists between faithful and pastors, witness the truth of the Roman Catholic Church. What is the high orthodox clergy like? Eight of the twelve bishops are open adherents of freemasonry. When a Syrian Catholic patriarch dies, another is elected in a simple reunion. But after the death of a Greek orthodox patriarch there ensues a year of anarchy and scandalous quarrelling, with the patriarchial chair still vacant. Surely the Holy Spirit seems to be in the midst of the assembled Catholic Bishops. The conversion movement seems to have started. The memorable Father Barnier converted whole towns in the region of Akbar, and to take care of these converts a Bishop was created at Tripoli. In the same region Bishop Kallas has received from five to six hundred abjurations.

Besides, the report of the Commissary General Dufour de la Thuillerie on the Work of the Orient makes special note (May 1930) of eight villages in the same region containing about two thousand new converts who are without church, priest or school. At the end of 1925 two hundred families of Homs requested official incorporation into the Catholic Rite and since the first month of 1926 this has been done for fifty of them. At Damascus, for the first time we note important conversions. In the north between Homs and Damascus at the edge of the desert by the

Caravan route a convert movement which daily becomes more significant has manifested itself among the 10,000 Jacobites dispersed in that region; already there are one thousand converts among them and all of recent date. Finally, in the South in a district full of Druzes, the entire schismatic population is in a ferment. A huge village whose name, Kharabah, is legendary, would have already returned en masse to the Catholic Faith had it seemed advisable to yield to the desire of the inhabitants to make themselves true Latins. The exception would have been a source of certain difficulties; we are biding our time, and patience ably seconded by grace will bring to Kharabah not a fairy-tale marquis but a good Greek-Catholic priest. New hope has been aroused in the mountains of Upper Galilee, the residence of an important group of Greek Melkites who are breaking away from the higher clergy at Constantinople. The expulsion of the Patriarch Constantin by the Turks has aroused a good deal of confusion in their minds and numerous deputations have come to ask of the Bishop of St. Jean d'Acre incorporation into the Catholic Rite. While awaiting the fast-approaching hour of reunion, the missionaries are assisting and instructing the neophytes and already they are constructing churches where the reunited people will find access to the ear of our Common Father.

The missionaries are also among the Armenians in Syria and once again find themselves in a mixed society, Catholic minority and Orthodox majority. We cannot mention these Armenians without recalling at the same time one of the most heinous crimes of Turkey and one of the noblest examples of the resistance of a martyred nation. Profiting by the security which war brought to her, Turkey began the butchery of this hated race; by the hundreds of thousands the victims fell under the sword of the assissin, were

drowned in the waters of the Euphrates or suffered an intolerable agony in the deportation camps. Peace came and the extermination had not yet been achieved; the remaining Armenians who had escaped the massacre were heartlessly thrust without the frontier of the Empire. The whole world united in charitable works to aid the exiles; France did more. She opened the frontiers of Syria to the remnants of this wretched people.

More than 120,000 Armenians have thus been brought to Syria, together with their distress which cries for aid. Over 30,000 settled in the region of Beirut, 6,000 at Damascus, 2,000 in the State of the Alaouites, 22,000 in the sandjak of Alexandrette and at least 60,000 in the region of Alep. The vast majority is orthodox, 20,000 are Catholics.

The missionaries have responded to the call which their dire necessity sends forth and the old Mission of Armenia with the attendant hardships that marked its inception has once again come to life in the camps and barracks of the deported people. If their Catholic flock is their first interest they do not in any way neglect the schismatics. Their schools and dispensaries make no distinction of faith and their assistance is given to all the unfortunate. The Fathers work in all the camps; they have just founded at Kirik Khan a central residence, a sort of Armenian 'Reduction,' situated due north of Alep. What will be the fruits of this Apostolate? The future alone can tell. But even now our hopes are being confirmed. Separated from their own people and their own religious organization, it seems indeed that the Armenian Gregorians will be much more susceptible to the influence of the missionaries. Besides, are not desolate souls more open than others to the light of truth, especially when it appears to them in the garb of charity? And then we must not forget the martyrs;

their blood has lost none of its fertility.

Can we pass over the huge masses of Mussulmans who constitute three quarters of the population?

"Of all the Mussulmans in the world those in Syria seem absolutely chained to their fanaticism. Damascus is one of those holy villages of Islam, the capital of those past ages whose abiding influence can never be effaced. Is that a reason why the discouraged missioner should give up all hope and abandon every apostolic endeavor? On the contrary, it is a motive for him to interest himself in this Mussulman world, till now so firmly intrenched, and to lay seige to it not by Arabic polemics but by his actual presence, by the services he renders and by the shining light of his charity." These words of R. P. Chanteur, Superior of the Mission, place the situation in its true light. The work will be difficult and success is reserved for the distant future. But what kind of missionary is he who allows himself to be discouraged by the apparent futility of his efforts and who only wishes to labor where he hopes to reap the fruit with his own hands? The slow work of insinuating themselves into the good graces of these people goes on, methodically, confidently and obstinately. By schools, dispensaries and learned tracts destined for the Mussulman world's elite, the missionaries are endeavoring to make themselves indispensable and to gain a hearing toward that day when religious curiosity takes the first step towards a union of hearts and souls. The movement which is more and more bringing the Mussulman's little ones to the missionaries' schools is even now an indication of the harvest to come.

It does not seem however that the opening will be made among the Sunnite Group (Orthodox Mussulmans). We look with expectant eyes more to certain Islamites and Islamite schismatics whose Mussulman faith is less tenacious and more shallow. Actually

the missionaries in the land of the Alaouites have the greatest cause for hope. Certain old Christians incorporated into Islam but still cherishing their distant Christian ancestry and some traditions which it is not at all impossible to correct by reuniting them with Catholic Orthodoxy,—these peoples, the Nosaüris and the Ansariehs (usually called simply Alaouites) have always signalized themselves since the very beginning of our occupation by their loyalty and fidelity to France. They alone held aloof from that agitation which so profoundly stirred up the Mussulman masses during the insurrection of 1924 to 1926. In fact at this very time a notable portion of these people have asked to become Christians. There is no need to disillusion ourselves as regards the motives that inspired this step. In becoming Christians these poor people, the exploited serfs of their feudal lords, see the means of freeing themselves and leading a life sheltered from continual hardships and trials. This would not be the first time, especially in the realistic and calculating Orient, that grace will have made her entrance through the most human of doors. Besides, the Missionaries, eager to snatch this opportunity, have already installed a residence in the land of the Alaouites. At Tortose, once a powerful redoubt in the feudal system of fortifications, they stand listening and scanning the horizon, prepared to second any movement that manifests itself. While these look toward the Mountain Country, the other missionaries—the most recent arrivals—turn their eyes toward the desert. There under their restless tents are 400,000 Bedouin Nomads for whom perhaps the day of salvation is near at hand. Of vigorous stock and straight-forward nature, these fierce and courageous nomads are Mussulmans in name only. They are the descendants of old wandering tribes who once upon a time had their own bishops, nomads like their flock, and their martyrs, and though

they have kept little of their ancient Christian traditions, they have at least not turned fanatics. These people seem to offer the first opportunity for an apostolate of conquest. The missionaries have already made friends with them—or at least nearly so—and the schools that are being opened under their very tents will win their simple hearts and when the heart is won the great obstacles to conversion quickly tumble down. As soon as an important chieftain has been won to the Catholic faith, his whole tribe will follow him, just as they follow him now, with an almost trooplike precision, whenever he takes it into his head to roll up his tent and be off on his camels. Even if hope has wings, the realization of our wishes does not seem to be set with insuperable difficulties. A survey of these people is not at all discouraging or disheartening. If familiar intercourse becomes a fact, if the European is no longer an enemy to the Bedouin nor a traveler to be robbed and fleeced, union of hearts is at least begun. It will be carried on by schools, traveling dispensaries and various other social works. With Charity as the means of entrée, Catholic ideas will penetrate into their tents and enjoy there the ancient right of hospitality. The difficulty will be to find in these spirits, whose ways are so different from ours and whose needs have little in common with our Western logic, the particular point of approach to insert ideas so startlingly new and to open by the customary methods a way for Divine grace, which after all is the only thing that can accomplish the supernatural work of conversion.

Another problem which calls for solution and which is of interest not to the missionary alone, will be to find a place for these converts from Islam in the body of the Church. It seems hardly possible prudently to consider incorporating them into one of the Catholic rites. By their attention to detail these multiplied

rites would choke their ideas of unity—a heritage of the universalism of Islam. Besides it is rather difficult to expect them to come over to Christians whom they have trampled on and conquered. Indeed the sympathy which they have for western Christians is due in no small part to the opposite feeling they have for the poor despised eastern Christians. But why worry further? It is a problem which the Roman church in her wisdom, prudence, and spirit of enterprise, will solve at the opportune time.

While awaiting that hour, the work of making gracious contact goes on. It is the hour for hope. When the first mass conversions begin to come from the Islamites of Alaou or perhaps from those other followers of Islam, the wandering Bedouins, that day will open a huge breach in the united front of the Islamites and will inaugurate a new active apostolic era among the Mussulmans.

A hundred years ago three Jesuits came to Syria. Their first home was a tumble-down shack open to all the winds of heaven. Today the Jesuits number 141 and the Congregation of the Mariamettes, founded to assist their Apostolate among the women and children, totals 254 religious. In their schools, as auxiliaries they employ 194 masters and 61 mistresses, giving the total for the Mission of 650 workers. The higher education at Beirut is given to 485 students of whom only 265 are Catholics, while secondary education has 810 pupils and primary 11,652. The Catholic publishing house in 1928 had a total of 204,000 copies, which include three Arab periodicals, three French periodicals and 75 volumes. The spiritual balance sheet is still more impressive for those who can interpret the profound Christian life that lies under a set of prohibitive and unrelenting figures; there were 3,031 sermons, 105 public retreats, 168,137 confessions and 378,767 Communions. The hovel of Ain-Traz has

given place to solidly constructed residences at Ghazir, Bikfaya, Zahle, Tahail, Homs, Aleppo and Damascus where besides there is a magnificent church under way which is to be the "ex-voto" offering of the Centenary; while at Tortose and Kirik Khan modest buildings mark the two outposts of the new conquering forces. Finally Beirut with its superb buildings and complete architectural outlines of a University town, its magnificent Hôtel-Dieu, constitutes the imposing facade of the Mission and is an eloquent symbol of the civilization which the Missionaries have brought to Syria. For since all the missionaries are Frenchmen, the rich and adaptable civilization which the missionaries have bestowed on the land they came to evangelize by their apostolic zeal is France's very own. Missionaries first, last and always, the Jesuits in Syria pursue but one aim, to make Christ loved, and they work for only one temporal city, the Church; but by a just return for their work and for themselves it is the French missionary and France itself that the Libanians and Syrians have come to love. And as religious are as good partriots as anyone, it is with joy and gratitude that they thank the dear Lord for having given to their labors and trials, to their sweat and their blood, besides that eternal reward which awaits them, this natural recompense which Providence has accorded to their work.

A. M. D. G.

A MISSIONARY CALL TO MALAYA

By James B. Mahoney, S.J.

One wouldn't expect Father Superior of the Philippines to admit the plea of Brother James, F. S. C., that an American Jesuit be sent to Malaya for two months to give retreats to Christian Brothers and to the boys of their large High Schools as well. The plea was eloquently and successfully urged and so when the request could not be supplied from superfluous missionaries here, the Rector of San Jose College was assigned for the task or for the excursion, as you may prefer to call it when the story is written. Former Superiors had made sacrifices for the stately veteran Bro. James. Hence the present writer only traced the footsteps of Fr. Thompkins, the first, and then of Fr. Lynch and finally of Fr. Francis Byrne, of happy memory. It was certainly an experience and a thrill for all of us, passing as we did by rail or road from Singapore to Penang and delivering our retreat message to two groups of Brothers in Kuala Lumpur and Penang and to three crowds of eight hundred students in Singapore, Kuala Lumpur and Penang. The good accomplished appeared to justify the sacrifice of an English-speaking priest by this Mission, clamoring even as it is itself for more to meet its own needs; indeed the poverty of Malaya in English-speaking Priests is appalling, in view of the fact that that is an English colony and English has been the language of the schools for seventy-five years, not merely for thirty as in our Philippines. Yet most of its priests are French.

I left Manila on the Round-the-World Dollar Line at midnight on Wednesday, September ninth, and arrived in Singapore Monday morning at eight o'clock.

Brother Stephen, the Director of St. Joseph's, was at hand to meet me and soon joined me on the deck. But with only a step left to Singapore, a policeman kept us on the boat for two hours. This would have been tantalizing had it not been for an interesting diversion. As we gazed on the pier with disappointment, along came a little Chinese boy of fourteen with a small table under his arm and some tin cups in hand. He placed table on the dock before us and then placed two inverted cups under the two catacorner opposite legs and indicated that he had made his table unstable. He then stepped upon it and found its center of equilibrium and quietly bent back to the ground one and a half feet below and returned with a tin cup in his mouth. Then he went back and picked up some coins from the very table on which he stood and rose again erect. Then he stepped down from his platform and did ten or more handsprings with one hand and a magnificent series of cartwheels also with a single hand. He then bowed to his spectators on the boat and flourished his tin cup for a reward. He fared well, especially since he had saved the whole deck from profanity at the annoying delay in landing.

My first audience in Singapore was the St. Joseph's School of the Brothers, minus the first four forms of little fellows. Eight hundred lads packed the neighborhood Chinese Church and followed the retreat with an earnestness that made me love the Christian Brothers' boys from the very start. These were mostly Chinese boys with a small proportion of Eurasians and a smaller sprinkling of Tamils or southern Indians. Most of the Chinese boys who made the retreat were non-Christian, but that fact was generally due to opposition from some grandmother or other who did not want her spirit to lack worshippers after her death. These boys bide their time and now in the second generation opposition is falling off and the num-

ber of Chinese converts and their quality makes wonderment. I was talking to an older Chinese school boy who came into the sacristy for a blessing of his beads and he said: Father "I have one foot in the Catholic Church." I asked him innocently which foot it was, and he came back like a flash, "the right one." "Well," I answered, "if right foot is in the church you needn't fear. Just don't let the wrong foot mislead the right one and both will be right after a while." That was typical of the pleasure I had in many interviews and in the innumerable incidents narrated by the Brothers or the Fathers of the Foreign Missions concerning these wonderful Chinese pagan boys. One who graduated from school with all his paganism, finally got his grandmother's consent to baptism. This he secured by proving that the Catholic Church has a commandment to honor parents and has beautiful prayers and litanies for the happiness of the deceased. When he became a Catholic he started not only daily Communion, but daily Confession which to date he had practised for over two years. He is now about to be married to a devout Catholic of his own choice—a young woman of character in preference to a wealthy girl whose character he doubted. Another Chinese boy was chided in the class-room for not saying the Rosary like the other pagan boys. To the astonishment of the Brother he replied that he didn't have a Rosary and preferred not to have one since his father had destroyed three already, but he said the Rosary on his fingers and had done the fifteen decades every night before retiring ever since he had learned the Rosary four years before. The miracles the Brothers work with the Rosary are almost innumerable.

Of couse the Chinese boys are not the only wonderful boys in the school of Malaya. But Chinese are the most numerous, since the Chinese population of Malaya forms about sixty per cent of the whole. One wonder-

ful little Japanese boy accosted me in the sacristy of St. Xavier School in Penang. He asked me about the Jesuit University in Tokio and in the conversation revealed that he was the only Catholic in his family. His father and uncle, indeed, were bonzes. The father pretended anger and disappointment, but soon melted under the mild determination of his son and now calls frequently at the Brothers' School.

Malaya is a most interesting experience, even to one who has spent some time in the East. One sees there every kind of people under heaven, especially in Singapore. Here besides Chinese, one meets many Tamils, Singalese, Burmese, Eurasians, Malays, Javans, Siamese etc. The Malays were the original owners of the land and are claimed to be the brothers of our Filipinos. They have not progressed in material prosperity, in spite of the efforts the British Government to educate them for a share in public offices. They are picturesque Mahommedans who live from day to day, faithful to their evening prayers and bows and very fond of trifles. These Malays have a beautiful Mosque in the Sultanate of Johore just north of Singapore Island. It is a huge four-turreted, square building commanding the most enchanting horizon of wooded islands and sunset-crimsoned waters. An interesting story is told about the notorious Sultan who lives in that neighborhood and who has some Catholic tendencies, one of which was shown in his invitation to the French Helpers of the Infant Jesus to open a convent for girls on the main street of Johore. He gave the land and fifteen thousand dollars to start the project. He also gave the parish Priest ten thousand dollars for his church. Some say his mother was a Catholic, and he says he would become one too, if the Church were not so fussy about drunkenness and polygamy. The Protestants hearing of his interest in religion approached him for a gift for their works, but

with an air of mystery he refused, saying, that they probably had not heard that he had become a Catholic, and as they knew, the Church did not allow its children to contribute to Protestant causes. This story at least reminds one of the unpopularity of American Methodists and Presbyterians and Sabbatists in Malaya. I heard of one English school inspector who, when approached for a Government allowance for a new Methodist School, answered that the Sisters intended to build there and he couldn't approve of any rivalry. That night he called on the Mother Superior asking her to break ground the very next day in the place in question.

The Churches of Malaya are a credit to the Missionary zeal of the French Fathers of the Foreign Missions, who have exclusively covered the territory for over seventy years. Every church is a veritable little temple set back from the street amid tasty garden of flowers and shrubs. This uniform beauty of setting formed a pleasing contrast to the front yards of our Philippine Churches where our long dry seasons make gardening almost impossible. In Malaya they don't have this annoying division of seasons and frequent showers during the night keep things fresh and attractive. The Catholicity fortunately matches the Churches. It is of a high grade, indeed, as preached by those famous missionaries and cultivated in the Brothers' and Sisters' schools.

A book could be written about the Catholic Schools of Malaya. The Brothers have built and manned the Boys' schools and the French and Irish Sisters—Helpers of the Infant Jesus, as many beautiful Convent Schools. These are no great financial burdens to the Brothers or Sisters since one-half the price of erection may be had for the asking from the British Government, and all the teachers under the Brothers and Sisters are paid from public school funds. The pupils

have to take the famous Cambridge exams, and the teachers, the so-called London exams. The Brothers' and Sisters' training schools are rated as normal schools, however, and so these do not have to take the London exams. To give an idea of how the Government aids Catholic education, and Protestant or Pagan for that matter—the Brothers intimated that each Brother was paid three hundred dollars a month—a sum which is too abundant for their mere day to day life. Hence their saving gradually builds up funds for the erection of new schools. When the Government helps in erection it holds the deed as a public possession in case the building ceases to be used for school purposes. The Brothers prefer to own their schools to avoid this loss in case of change of plan. The Sisters in their ten or more tremendous compounds, like the Brothers, are doing wonders for the Church. They have beautiful school buildings and dormitories and chapels and separate section for waifs left daily at the turn-style. One would be edified at the pride with which the oldest among the sisters led me to see the orphans young and old and to hear the babies say their prayers in crisp English. God has to bless such self-sacrificing charity and the effects of His blessings are visible in the huge institutions which house their activities.

An American Jesuit was sure of a royal welcome in every Catholic Church in Malaya because of the work of the earlier Jesuits. The dear French Missionaries were only too anxious to keep the Father busy on Sundays and holydays in the Church. Naturally the people are more fluent in English than these French missionaries, who have found Chinese and Tamil in more urgent demand. Indeed one of the inspirations of an outsider's visit to Malaya is the number of stately churches erected by the Foreign Missions for Chinese and even for the poor Tamils. The latter people are

of a low caste of Indian, but God is blessing their fervor and cooperation with the missionaries. Most Tamils are coolies and so their children seldom get even to the top form in education. One boy excused himself for not having done his home work since he had to gather wood while it was light and when night came he had neither chair nor table nor ink nor pen nor lamp to accomplish his task.

While the Catholicity of Malaya has grown splendidly, Catholicity is by no means the faith of Malaya. Chinese Buddhist temples abound: there is one quaint one in Ipoh occupying the caverns of a mountain, and one in Penang called the Snake Temple boasting a wierd decoration of a hundred or more languid blue-green snakes which rest serenely on Buddha's ear or hand or high up on the cornice of pictures, doors and altar minarets. I saw a devout woman paying her worship to Buddha kneeling here with hands clasped. It is said eggs and fruits are placed on the altar for the snakes to consume at their pleasure. In Penang there is an enormous and beautiful Buddhist Monastery rising in tiers on the side of a prominent hill. This is a work of art with its numerous shrines with marble and brass Buddhas and urns all of heroic proportions and its gardens and pools. There was a nice old monk at the entrance who welcomed us and enjoyed the greeting in Chinese from my missionary guide. He served us a cup of tea and told us that he had spent forty years in that monastery. His face showed a serenity and spirituality which was hard for me to figure out. However, this institution had an admirable dignity and silence about it which would have even naturally conduced to peace and recollection.

The other religious temples which are common are the small but towering Mohammedan Mosques found near the main streets as one passes from town to town. Malay men are seen in small groups standing

around these and at even-prayer a goodly group of men are seen inside bowing from the waist with military precision to punctuate their prayers to the unseen God. It is a rare occurrence for one of these Malays to become a Catholic. I took tea with a convert, however, in Johore—a school teacher whose entire class was Mohammedan and blind to any Catholic impression. His wife was a Chinese Catholic and his three children fine little Catholics attending Catholic Schools.

The roads of Malaya are very fine. One travels from Singapore to Penang over a perfect asphalt road winding through the rubber groves and sometimes through the impenetrable tiger jungles. The boat service is excellent—several ten-cabin steamers running from Penang to Singapore in two days and smaller boats doing the shorter runs between Singapore and Malacca and Malacca and Penang overnight. It was my pleasure to return from Penang by one of these and to have a few hours at Malacca where I saw St. Francis Xavier's temporary grave, before the removal of his body to Goa. This was in the grass-covered sanctuary of the ruined church of St. Paul, a roofless building, but by no means a neglected sanctuary. A little brass tablet erected by a former Catholic, Governor Weld, indicates the grave and the ancient marble and granite tombstones lie in order on a beautiful trim sward which invites prayer and does justice to the sacred memories of the place. The Brothers have a school in Malacca and always do honor to Jesuits who happen to reach this spot in their errands of zeal. After enjoying the auto and guidance of one of their lay-teachers, who said he was Father Francis's secretary in the Catholic Historical Society of Malacca, I was surprised to hear that he had taught at Malacca Brothers' School for fourteen years—catechism, prayers and the rest included—but was still a Singales non-Christian. He showed us the shrine, the

ancient Portuguese Church, the Fort, the old Dutch town-hall and the harbor with more than an ordinary Catholic affection. Grace finds strange obstacles to its effects in some hearts evidently, the obstacles here being reverence for a pagan mother already dead.

After two months in Malaya I had a hard time getting back to Manila as the crisis—pronounced "creesis" here, had tied up hundreds of boats in Singapore and the few boats moving seemed all bound in the opposite direction. I came near having to stay fourteen days in Singapore, but as luck would have it, just managed to grab the one empty bunk on a Blue Funnel freighter bound for Hongkong. This shunt proved interesting to me since my Dollar boat in 1925 had cut out this port because of a Chinese students' strike in that city which threatened to strip the boat of all its Chinese crew. I was glad to visit the wonder city and had the pleasure of two nights at Ricci Hall before a boat was available for Manila. Rev. Father Byrne, the Superior of the Mission, and Father McDonnell, the Superior of Ricci Hall and Professor in the secular University of Hongkong, provided me fine hospitality and showed me out a distance to Aberdeen to visit the new Regional Seminary conducted by our Jesuits for four southern dioceses of China. This is an impressive building in Chinese architecture and the Fathers were looking forward to its opening on November. The Society of the Propagation of the Faith is to support the work. In Penang there is a Seminary maintained by the Society of the Foreign Missions for students entering the Priesthood from their various missions in the East. Most of their students are Chinese boys from the country and so are of varying culture. Hence the splendid faculty of DD.'s and Ph.D.'s from Paris have to lower their standard to meet the capacities of their pupils. They have edu-

cated some Chinese and Tamil priests from the Straits Settlements and have them working with themselves in the principal towns. These men, although not belonging to or living with the Foreign Mission Fathers, are treated as companions and follow the lovely custom of a weekly supper in one of the parish houses along with the French Fathers. These young Priests are doing splendid work among their Chinese and Tamil countrymen.

As I left Singapore, I received an invitation from the Sisters to go back on my tracks for two months more and conduct the English retreats for their communities and their girls. Needless to say I had to forego that pleasure, but this only too well shows the need of an English-speaking Missionary body for that country. Last year and in the previous years the Redemptorists from Cebu made the same journey, but for the purpose principally of parish missions. The people were ready for a mission from the American Jesuit, but I had to close my ears to such large side issues and try to fulfil the needs of the Brothers who engaged me. As it was, I gave two retreats to two groups of forty Brothers and three separate retreats to their boys at Singapore, Kuala Lampur and Penang. All their other seven schools were disappointed when I could stop for only one night and address their pupils and professors all in a single day. To my five retreats I added about seven sermons in the churches, three conferences to the girls in the convents, and about ten conferences to the teachers of the various Brothers' schools. I managed to come home well, but was glad when I was facing Manila Bay again after two months absence from my Jesuit home.

Obituary

FATHER LAURENCE T. HANHAUSER, S.J.

Father Hanhauser was born in Philadelphia on August 11, 1869. As a boy he attended the Jesuit School of the Gesu and early felt himself called to the religious life. Whilst pursuing his studies the call became more distinct and at the age of sixteen, he begged his father's permission to enter the Jesuit Order. To try his son's vocation, possibly, Mr. Hanhauser did not grant his request. The denial served but to strengthen Laurence's firm resolve to become a religious. Meanwhile to soothe his keen disappointment he devoted himself heart and soul to the performance of the duties of the various associations and especially of the Sodality of the Blessed Virgin, to which he belonged. With several companions and under their Director, Father Dooley, he worked very zealously amongst the more neglected and fallen away members of the congregation. On one occasion even, he was instrumental in reclaiming a wayward girl and bringing her back to the family hearth. Urged by the same zeal he was wont to visit St. Joseph's Hospital regularly. The special objects of these calls were hardened sinners, who by repeated instructions and appeals were generally brought back to God. Laurence's father moved by the constant piety and burning zeal of his son, became convinced of his true vocation and finally gave full consent. Accordingly after briefly reviewing his studies under Father Brownrigg, Laurence applied for admission to the Very Reverend William Power, then Superior of the Southern Mission for which he felt a special attraction. On receiving a favorable answer, the happy and fervent postulant at

once betook himself to the St. Stanislaus College, the Southern Novitiate, situated at Macon, Georgia, where on the 25th of February, 1900, he was cordially received by the Novice Master, Reverend Michael Moynihan.

Conspicuous for his fervor and religious spirit, the novice was allowed to proceed to the Juniorate in September, 1902, six months before the usual two year's term of the Novitiate had expired. Here he reviewed his studies of Humanities and then applied himself to the precepts of Rhetoric. After completing his Juniorate, Mr. Hanhauser left St. Stanislaus College in August, 1904, for St. Louis University to take up the study of Philosophy, consisting usually of a three years course; but due to his age he was permitted to complete it in two years.

Accordingly in October, 1905, we find the Scholastic beginning his regency at St. John Berchmans' College, Shreveport, Louisana, where he taught First High. In the following January, however, due to a vacancy he was sent to the Sacred Heart College in Tampa, Florida, where he continued his regency until the close of the next scholastic year in June, 1907. During this last year, besides teaching and assisting the Prefect of Discipline, he efficiently directed the St. John Berchmans' Sodality.

Due to Mr. Hanhauser's great eagerness and burning zeal to labor for souls as a priest, the time of regency which then comprised five years was brought to an end with only two years of teaching. The following September, therefore, he again found himself in St. Louis, Missouri, and this time beginning the course of Theology, which in three short years would be crowned with the much coveted goal of Holy Priesthood. The day of days finally dawned on June the 30th, when his Excellency, Archbishop Glennon ordained Father Hanhauser and some 25 companions

in the beautiful Church of St. Francis Xavier adjoining the University. The following day happened to be the Feast of the Sacred Heart, a happy coincidence, which must have greatly added to the fervor of the first Mass of the newly ordained. A day later the young priest was hastening on his way to Philadelphia, his home town, there to sing his first High Mass on Sunday, July 9th, to the keen joy of his dear relatives and many friends.

A few months later he was very happy in being able to begin to exercise his zeal for souls in performing the duties of assistant priest in the Jesuit Parish of St. Joseph, Mobile, Alabama. At this time also he was appointed to act as chaplain to the Asylum of the Little Sisters of the Poor.

These labors of zeal, however, were to be interrupted during the following year. For, according to the custom of the Society, Father Hanhauser with several companions, amongst whom was the Reverend John M. Salter, the present Southern Provincial, was sent to make his tertianship at the St. Stanislaus House of Probation at Cleveland, Ohio.

On completing his tertianship, Father Hanhauser came in September, 1912, to New Orleans and taught the Preparatory Classes in our College on Baronne Street while at the same time he performed the duties of Chaplain at the Carmelite Monastery. It was during this time, on Candlemas Day, 1913, that Father Hanhauser had the great happiness of pronouncing his Last Vows in our beautiful Church of the Immaculate Conception.

In the following August, 1914, in compliance with the wish of Superiors, he gladly took up parish work in Miami, Florida, and attended to the outlying missions, a labor which especially appealed to his great zeal and seemed most congenial to his character. Little wonder, then, that his efforts were blessed with suc-

cess and that he continued to minister to these missions for the next five years.

In September, 1919, at the call again of obedience his field of labor was changed from Miami to Shreveport, Louisiana. Here at the College of St. John Berchmans, besides teaching the lower grades and a class of German he was engaged as assistant Treasurer and even as Director of Athletics. Although not of a powerful build, he was nevertheless quick and muscular. He excelled in various sports and was moreover an experienced boxer. While these qualifications excited the admiration of the young students, his cheerfulness and charity won their hearts. With continued success, Father Hanhauser toiled in this part of the Lord's vineyard until September, 1924, when he was called to Florida once more and engaged again in parish work at West Tampa and Ybor City. The various pious societies and Sodalities of which he was placed in charge prospered under his zealous and assiduous care. Parish work was very agreeable to Father Hanhauser, but missionary labors seemed to hold a special attraction for his burning zeal. He was very happy then in September, 1927, when he was appointed to the Home Missions in the territory surrounding Spring Hill College near Mobile, Alabama.

The following appreciation of Father Hanhauser by his successor on these missions gives us a partial view of how zealously he went about his work.

"It would be hard to rival Father Laurence Hanhauser in the love of his poor missions. In his love of the poor, moreover, he was a firm believer in the method that attends to the material wants of the poor while it superadds the bread of the soul."

One of his mission converts, a mother of eight children, said to him, "Father Hanhauser would come to our house at early morn, lay down his provisions, fix his altar, and hurry us up like a business man. But

when he started service, oh! never did man pray like him, so earnestly, so from the heart."

A side-light is thrown on this picture of his character by other descriptions pertaining to his cheerfulness. His cheerfulness, almost jollity, beamed in his face. It was equalled only by his charity; rather, was the expression of it. On the tongues of the poor his cheerfulness and charity were in fact proverbial. Those whom he did not convert, were wonderfully refreshed by the laughter of his spirit. This spirit informed him, till it was his make-up.

"Some people say that if I prayed as often as I strike off a joke, I would be a saint. But," he said, "the good Lord knows, I make *two* ejaculations for every pun I poke!"

At home he was quick at repartee. But abroad on the missions, this alterness of speech was a sauce and a charm that lent inspiration to his visits, buoyed up his friends, silenced his enemies. And the same quality of exuberance did, at times, in his childlike talks and instructions, in his off-hand stories of his career, draw down tears or open smile-curtains at will.

"There are those who tell me I should be more priestly," he said, "but good Lord! my heart is bleeding for love of God and my neighbor!"

On Sunday morning, January the 15th, 1928, Father Hanhauser with a college student at the wheel of the mission car was cheerfully on his way to one of his Chapels, when another automobile wildly driven from the opposite direction by a drunken bootlegger left its right of way and unfortunately dashed against the one occupied by the missionaries. The heavy impact demolished the mission car and threw the occupants out from their seats. Father Hanhauser fell on his head against the paved road. When finally help was secured by the student who had almost miraculously escaped without serious injury, the Father was picked

up unconscious and hurried to the Hospital. There an examination revealed a double fracture of the skull and a broken jaw bone. Father Hanhauser seemed hovering between life and death and it was two weeks before he regained consciousness. He gradually improved and was able to resume his missions, but with only part of his former life and vigor. Some time later, unfortunately he began to suffer from a growth in the lower intestines, which at times forced him to leave to other hands the care of his dear missions. He became worse and in September, 1931, it proved necessary to appoint another missionary in his place.

From that time, he continued to grow weaker and weaker and was even deprived of the greatest priestly consolation, the celebration of the Holy Sacrifice of the Mass. The college physician then advised that the patient be taken to the Providence Infirmary, an excellent Hospital in Mobile conducted by the Sisters of Charity. Here, he judged, he could keep Father Hanhauser under close and constant observation and discover whether an operation would prove advisable and possibly necessary. Accordingly the patient was taken to the Infirmary on December 15th. During his stay at the Hospital, Rev. Father Rector or some other Father visited him daily and always found him as cheerful as ever. After some days it was decided to transfer Father Hanhauser to Hotel Dieu, a splendidly equipped Hospital of New Orleans, likewise under the care of the Sisters of Charity and attended by the most skillful physicians of the entire section. In pursuance of this decision Father Patrick Kelleher, the Prefect of Health at the College and the Brother Infirmarian accompanied the patient on his trip to New Orleans on Sunday, December 27th. Dr. Nix, the eminent surgeon in charge, after repeated and thorough examinations concluded that a cancer was the real cause of Father Hanhauser's ailment and further, that due to

its advanced stage an operation would prove of no avail. There was no hope of recovery and only a question of time.

Happily, in spite of the seriousness of his condition, Father Hanhauser did not experience much pain and although growing very weak continued the while to retain his wonted cheerfulness.

"How do you feel?" queried one of his visitors at this time.

"Weak, pretty weak," answered Father Hanhauser. Then with the usual twinkle in his eye and the well-known smile on his lip, quickly added: "but you bet, I'll manage to reserve enough of strength to kick the bucket!"

Possibly the time arrived sooner than he expected. For a few days later on March 31st, shortly after the hour of noon a hurried phone message came to the residence on Banks Street from the Hotel Dieu: "A sudden change for the worse has just come over Father Hanhauser; please send one of your Fathers."

A Father hastened at once to the bedside of the patient, who peacefully passed away a little after one o'clock. It was the common opinion that the cancer had finally caused an internal hemorrhage, which resulted in death.

As Father Hanhauser was a member of the Spring Hill Community, it was decided that his remains should find their last home in its beautiful graveyard amongst his brethren. His body, accompanied by one of the Fathers of the High School, was accordingly transferred to Spring Hill, where it lay in state in the College Chapel all day Friday, April 1st. Many of the former friends and parishioners he had served so zealously and so well came to honor his remains and pray for his soul.

On the following morning at 8:30 o'clock the Office of the Dead was impressively recited by a choir of over

forty of the Priests and Scholastics, brothers of the departed, assisted by some of the clergy of Mobile, amongst whom were the Right Rev. E. J. Hackett and the Rev. Philip Cullen, respectively the Vicar-General and Chancellor of the Diocese. A Requiem Mass following the Matins was celebrated by the Very Rev. John M. Salter, the Provincial of the New Orleans Province. After the absolution of the body, a procession consisting of the entire student body, faculty, community and a number of friends solemnly led the remains to their final resting place, amongst many of Father Hanhauser's fellow laborers, who had preceded him to their reward.

R. I. P.

THE REVEREND EUGENE PAPINEAU, S.J.

Few missionaries among our Ontario Indians have been as much loved in their life-time, and as much regretted at their death, as the Reverend Eugene Papineau. Both Indians and Whites, Catholics and Protestants, have lamented his departure from this world. At the news of his death, which occurred at St. Michael's Hospital, Toronto, on the 31st of July, 1931, flags were hoisted at halfmast all over the Manitoulin Island, where he had spent twenty years of his missionary life; many were the tears shed by his friends, and over a hundred citizens from the Island, Catholic and Protestant alike, motored a long distance on bad roads to Spanish, Ontario, to attend his funeral, and pay their last tribute of esteem and admiration to their priestly benefactor.

Eugene Papineau hailed from the parish of St. Vincent de Paul, in the Province of Quebec. He was the son of a prosperous farmer, born June 18, 1876, and one of a family of three children. He studied five

years at the College de St. Laurent, and won his degree of Bachelor of Arts.

At the age of eighteen he followed his inclination for a religious life, and entered the Society of Jesus at Sault-au-Recollet, Montreal, on the eve of the feast of St. Ignatius, in 1894. During his period of formation as a novice, a junior, and a scholastic philosopher, he impressed his fellow students with his keen intellect, his zeal for religious perfection, but above all by his amiable character and unwonted kindness. The present Rector of the college of St. Jean de Brébeuf, Montreal, who lived with him all these years, says of him: "In spite of daily suffering from stomach troubles and headaches, he was always cheerful. 'He wore his heart on his sleeve'. He managed to put his full time in on his studies as a Junior and a Philosopher; he would be seen daily, out of class hours, walking on the veranda or in the garden, book in hand. Ever ready to help, he solicited more than his share of the usual drudgery of routine life; for instance, he assumed the role of barber to his fellow religious; when his own task was done he helped others to finish theirs; he took delight in spending his recreation in the company of the Coadjutor Brothers. One spring day, while a novice, he led his companions to his father's farm, and gave them a regular 'French Canadian sugar bush treat.' It was owing to his influence that the chapel of the Novitiate was beautifully decorated, at his father's expense."

He manifested his missionary spirit quite early in his religious life; he was fond of teaching catechism to the children in the schools, and his superiors kept him on the band of catechists during these seven years of his training. On his request he was sent for his regency to the Indian Industrial School at Wikwemikong, where he worked four years as prefect of discipline, all devoted to the moral and physical welfare

of the boys, and spending his leisure hours in the study of the Odjibway language.

At last he took up the study of theology at the scholasticate of the Immaculate Conception, in Montreal, in 1906, and went through the long course. Here is a testimonal of one of his fellow students: "Father Papineau was quite original in his conception of theological questions; he was fond of the *ego contra,* and was dubbed the Durandus of the class. He showed great zeal for his studies and for religious perfection. His distinctive virtue was an untiring charity towards every one of his companions. For many months he had charge of an old, disabled French Father, and nursed him as a child. He would undress him and put him to bed, would help him dress in the morning and attend to his toilet, and render him many menial services. Yet his cranky charge had none but reproaches to address him in lieu of thanks. One day he told him that: 'Canadians should be fed on straw,' and Father Papineau laughed heartily when relating the incident."

The same Father, who was with him at Poughkeepsie for his third year of probation, admits that he was ever recollected and an object of edification for all. "My best spiritual reading," he adds, "was a conversation with my friend Eugene. There was nothing exceptional in his life except an extraordinary punctuality in the fullfilment of all his duties." He took his last vows as a Spiritual Coadjutor in the following year.

Father Papineau had now reached his 33rd year, and was fully equipped for his missionary career. He was assigned to the Indian Missions of the Manitoulin Island, and for one year he had his headquarters at Wikwemikong. His first achievement was to complete a stone church at South Bay, started some years previously, and left unfinished. The next year, 1911, he

took up his residence at Little Current, and for twenty years he served a dozen missions and stations on the Island and on the North Shore, with an intermission of one year, 1918, which he spent at Spanish in the capacity of Director of the Industrial School, and Superior of the community attached to it. His territory extended about 100 miles East and West, and 50 miles North and South. With his practical turn of mind he did not hesitate to secure effective and swift methods of transportation, which enabled him to visit his people as often as possible. He traveled in summer with a good car, given him by his father, and in winter with a pair of spirited ponies.

He carried his originality in his methods of procedure to the various missions entrusted to his care. Some of his co-workers in the mission field did not approve his ways, and even taxed him with indiscretion and extravagance. True he did not always tread the beaten track; he had a zeal for the salvation of souls above the ordinary, and hence sought means beyond the ordinary to attain his purpose. However the results of his work speak louder than any criticism.

It is in order to quote here the appreciation of a fellow missionary who has seen him at work for many years. Although he was not always in sympathy with his methods, he has this to say: "The remembrance I have kept of Father Papineau is that of a man with a superior intelligence of the practical things of life, an untiring charity and an unbounded zeal for the salvation of souls and the glory of God. These sterling qualities have won for him the high esteem, and I dare say the admiration of both Indians and Whites, Catholic and Protestants, which was so clearly manifested at the time of his death. It is well known that he suffered daily headaches from a bad stomach, and yet he was always smiling. His ever cheering words

and strenuous work point to an unusual strength of soul."

Another missionary who visited his missions for a while after his demise is still more emphatic in his praises. "In my humble opinion," he says, "Father Papineau is the greatest missionary the Manitoulin has had since the saintly Father Duranquet. I have followed his tracks for a few weeks, and I must say, his work was that of a giant. No priest has exerted such influence over all classes of people. We, little missionaries, limit ourselves to the task of conserving our heritage, and as a rule we ignore the Christians not of the fold. Not so with Father Papineau. He extended his influence to every one who came within his reach. He brought into the Church all the Protestants he found at Birch Island; and in the Anglican stronghold of Sheguiandah, he left but three families in the care of the disgruntled minister. A number of white people from the Island, and not a few summer tourists from the United States are indebted to him for their conversion to the Catholic Faith.

"Owing to his bad health he slept but little and ate sparingly; he had hardly one good night's rest in the whole week. He would while away the night hours doing some chores in or around the church, attending to his ponies in winter, watering his trees in summer, for he had the hobby of planting trees around all his churches; he surrounded the church at West Bay with a little forest of two thousand scotch firs to keep the wind from blowing and piling up the sand in banks. He would also visit the sick, bring them an early communion and keep company with the sleepless. And in spite of this handicap his weekly programme was most comprehensive. Here it is in brief.

"Every Sunday he made a round trip of about forty miles, taking in three churches, and returning to Little Current in the evening. Thus he had to cele-

brate two masses, deliver three sermons, and give two benedictions of the Blessed Sacrament. The more distant missions he visited on the Fourth Sunday of the month and on week days. He multiplied special services, such as Corpus Christi processions in order to give them in each of his missions.

"Every week he visited his four schools at Little Current, Sheguiandah, West Bay and Birch Island, to teach catechism, hear the confessions of the children, and give them Mass and Holy Communion the next morning. He was a fervent apostle of frequent Communion, especially among the children. At Little Current he had enrolled practically all his men, young and old, in the Society of the Holy Name, and made of them monthly communicants. To give the womenfolk an outlet for their zeal, he established the Catholic Women's League, and gave them charge of all the activities of the parish. He spent his leisure hours visiting the families, a book or review in hand, or telling his beads. One of his daily devotions was the Way of the Cross." Here ends the report of his temporary successor.

His charity had become proverbial; he helped anybody in need, Indian or white, Catholic or Protestant, as far as his means would go. Here is a story told by one of his friends, a free-mason: "I once visited Father Papineau at Sheguiandah. When at this station, he lived in a small room attached to the church. I noticed there was nothing on his bed but a bare mattress. He admitted that he slept in his clothes with his overcoat as a blanket. I sent him a pair of blankets and other bedding for which he was thankful. Some time later I happened to enter this same room, and did not see the blankets on his bed. 'Father,' I asked him, 'what has become of your blankets?'— 'Well,' he answered with a smile, 'I found a poor family in need of blankets and I gave them mine!'"

He had chosen a car of many seats, in order to give a lift to the people he passed on the way; he was often seen traveling with a load of bags which he carried to the market for his Indians. Many a time he pulled a stranded car out of the ditch or rut, or towed it when disabled to the next garage.

The terrible epidemic of influenza, which raged for many months in 1918, and caused many deaths among his Indians, gave him a splendid opportunity for displaying his zeal for the relief of their soul and body. Ever on the go, he seemed to be everywhere, helping and consoling the sick. He even found time and energy to take in hand the neighboring parish of Espanola, whose pastor had been afflicted by the dread disease. The Indians were not slow in appreciating the extreme kindness of their missionary, and they surnamed him *Ga-minode'e*, 'the man with a good heart.'

Not content with his own work, which was enough to daunt any missionary, he took delight in helping his neighbor priests in their ministry, hearing confessions, visiting the sick, or delivering sermons for them; or again he would replace them on a Sunday to allow them to take a vacation. Every winter he would visit the lumber camps of the neighborhood, although they did not belong to his jurisdiction. For several years he went, on invitation, to the Red Lake Indian Reserve, or to some other Reserve, to give the Indians a week's retreat.

He has left a few monuments of his zeal in the form of schools and churches. In 1916 the church at Little Current was burned down; it was apparently a case of incendiarism, perhaps a retaliation for his encroachments upon Protestant territory. Whatever may have been the motive of the act, he did not investigate it, but with the insurance of the old church, supplemented by the generosity of his parishioners, he built a new church, with a splendid basement for a

Separate School, and an adjunct for his home. It is now all paid for and enjoys the exclusive distinction, in this part of the country, of possessing some stained glass windows, and of being heated by an automatic oil furnace.

He was also responsible for the construction of the church and school at Birch Island and the churches at White Fish Falls and Sheguiandah. One may wonder where he found the funds to meet all these expenses for his living, his benefactions and buildings. He certainly received but a scant help from his Indians, but he had the secret of making many friends among his acquaintances. A number of American tourists, who saw him at work, could not but admire the generosity with which he spent himself in behalf of the poor and needy; and some of them, who were blessed with an abundant share of the goods of this world, came forward with liberal donations to further his undertakings. Another factor in his success was the amount of work he did with his own hands, carrying lumber, sawing and hammering, and generally busying himself about the buildings he was putting up.

An incident which happened at Sheguiandah deserves to be mentioned here, for it illustrates Father Papineau's courage and his kindness as well. As mentioned above, he won almost all the Indians of that mission to the Catholic faith, and of course roused thereby the wrath of the minister. When his church had been built right in the erstwhile Protestant Reserve, Father Papineau dared to carry on a Corpus Christi procession in the village. That was more than the minister could stand. He, with his worthy better half, went to meet the procession, and stood in the road to stop it. When the priest arrived with the Blessed Sacrament, he kindly said to the minister: "Please step aside, Sir, and let the Lord go by and

bless your people," and the minister dropped on his knees by the side of the road. But the wife was not so easily conquered; she stood her ground. Seeing she persisted in her opposition, a couple of stalwart Indians seized her by the shoulders, and with many an apology led her gently off the road. It was the last stand of heresy on that Reserve. The next step was to secure from the Indian Department at Ottawa, a separate school for Catholics, which for the present is carried on in the church.

Another triumph of Father Papineau was the opening of a separate school at Little Current, in the basement of the church. He met at first with much opposition from the Protestant population, and even from some of his parishioners, but he persisted in his purpose and won the fight. Today the school is well equipped materially and quite prosperous in every way. The Catholic children taught by two well-trained and zealous teachers from the parish are enjoying all the privileges of a Catholic school in their intellectual, moral and religious training.

This zeal of Father Papineau for the Christian education of the children confided to his care shows the love he had for them. He neglected nothing that could contribute to their welfare, providing them with games and amusements, and even giving them frequent rides in his car. An unsexed woman who wondered that he took so much interest in them, said to him one day: "I would not be bothered with children." "Well, Madam," he answered, "children are the sunshine of this world; they are a God-given gift. There is a place, however, where you will not find children: it is hell."

One of his peculiar industries to foster piety and devotion among his parishioners was to have a special message printed every year on the back of a holy picture, or on an illustrated calendar and to

distribute them at the feasts of Christmas and Easter. I need not say that they all esteemed and loved him, and were all devoted to him; they were ever ready to co-operate with him in all his undertakings.

From the foregoing statements the reader might argue that Father Papineau was too aggressive, and must have made a host of enemies among the Protestants of the Island. It was all the other way. In fact, he made as many friends as he had acquaintances. No doubt his natural affability and his generosity contributed largely to his popularity, but the interest he took in public affairs of the community in which he lived won for him the esteem and love of everybody. He was likely the best educated and most experienced man on the Island, and he put his talents at the service of his fellow-citizens. His disinterestedness impressed them, and they placed their confidence in him. Men from all walks of life consulted him about their personal affairs, and no public move was made without his cooperation. He was a member of the Board of Trade, and no decision was taken without his approval. Here is a conversation heard over the phone which means much: "Shall we have a meeting of the Board today?" asked a member of the chairman. "No," was the answer. "Why not?"—"Because Father Papineau is absent."—"Can't we have a meeting without him?"—"No, we need him."

Here is an appreciation of him culled from a local newspaper: "The people of Manitoulin Island feel keenly the passing of their beloved priest. Father Papineau was one of its outstanding citizens. Protestant as well as Catholic went to him for guidance and advice, and his devoted work among them will be long remembered."

Father Papineau was a great organizer. He was placed in charge of every public demonstration, such

as a First of July celebration, or a reception tendered to some public man. He was on every committee appointed to solicit special favors from the Government, and the Island owes to his persistence several grants for some public work or other.

What is remarkable in this popularity is its supernatural quality. Father Papineau sought in it a prestige which helped on his spiritual ministrations. It opened to him the way to some strata of society in which a priest would not otherwise have been admitted; it contributed to raise the Catholic minority, the Indians generally, and their missionaries in the estimation of the people. One who has known the bitter opposition of this stronghold of Orangeism to anything Catholic, in the old days, cannot but wonder at the wonderful change of opinion wrought by Father Papineau on the Manitoulin Island. And hence we may conclude this sketch with the judgment passed upon him by a former bigoted Orangeman: "He was a noble man, a zealous priest, and a loyal citizen."

Father Papineau kept steadily at work for the benefit of his flock without ever taking a vacation. The only respite he had was his pilgrimage to Rome, in 1930, when he was sent as delegate to the canonization of the Canadian Martyrs, to represent the modern Indian missionaries of Ontario. From letters received by his friends, it appears he did not enjoy his trip, and was disappointed in many things. But ever on the lookout for some apostolic deed, when he visited, in the company of his Provincial, the estranged and much neglected home of the de Brébeuf family at Condé-sur-Vir, in Normandy, he resolved to reclaim the house where St. John de Brébeuf was born and had spent his youth. He got a friend from Detroit interested in his plan, and received of him a generous donation with which the property was bought for the Society of Jesus.

Twice already he had to submit to the surgeon's knife, in 1925, for an attack of appendicitis, and in 1929, for a hernia. For quite a while he had to suffer much from some bowel trouble, but he never gave in to the disease, quite determined to carry on to the end. This much he admitted to some of his faithful friends and cooperators of Little Current, in a letter written from the hospital. "No one knows what I have suffered this last year, even under some of my smiles; but if the verdict of the doctors is doubtful, I will return to work and die in harness."

At last he had to surrender to the disease that had been undermining his health for a long while. On the advice of his superiors, he went to St. Michael's Hospital, Toronto, for a medical consultation. He was found suffering from a cancer of the bowels in an advanced stage, and had to submit to an immediate operation, his only chance of recovery. He spent the night writing letters to many members of his flock, as if he would not see them again. In the morning of July 25th, after receiving Holy Communion, and a transfusion of blood from a friend, he went under the operation which consisted in cutting away a portion of the diseased colon, and which lasted three hours. He rallied for a while, and had to receive two more transfusions of blood; but the shock was too great for his strength, and in spite of all the care and skill of nurses and doctors, he sank into unconsciousness, and breathed his last on the feast of St. Ignatius, the anniversary of his first vows. His last words were: "God is good; God is just." He was in the fifty-sixth year of his life. Some said of him: "he should have spared himself for longer service." But others said: "he was ripe for his reward."

His body was carried to the Spanish Indian Industrial School, and buried in the cemetery where had been laid to rest before him a few of his brother mis-

sionaries. Many Protestants present at his funeral, although impressed by the austere simplicity of our burial service, regretted that at least a few words of praise were not said of him whom they held in such high esteem. Some Catholic layman answered that Jesuits were not seeking the praise of men in their labors, but only the glory of God.

To sum up Father Papineau's career, it may be said that although he spent his life in a small territory and at the service of a limited number of most humble souls, he deserves for his labors the credit of an apostle. He toiled incessantly, ever urged on by his love of God and neighbor. He stands as an inspiration to our young men still in the process of religious formation. One need not go to China or Africa to find an acceptable stage for his apostolic ambition. Right here in Ontario there are still tribes of Indians awaiting the coming of their apostle, quite ready to give him all the occasions of self-denial and devotion he may desire.

R. I. P.

BROTHER FRANCIS F. BOWES, S.J.

Brother Francis F. Bowes, who died at St. Andrew-on-Hudson, Poughkeepsie, N. Y., August 28, 1927, was born June 30, 1847, at Maraborough, Queens County, Ireland. He came to the United States in his youth and took up his residence in Philadelphia, where he obtained employment as a painter and japanner. He showed his skill in this craft many a time in his years as a Brother of the Society.

He enlisted in the Regular Army and served for a number of years. One of our Brothers, a contemporary of his, recalled a story of army life which he told on himself. He told it, however, not from a motive of

self-praise (for it reflected credit on him) but rather to show how strict and exacting are the rules of the Army. It was how he had won promotion because of a needle and thread; and it happened in this manner. The old Army officers never overlooked the least detail when they made an inspection of the men, their quarters and outfit. When Private Bowes was on duty in the West, and the routine inspection was made, the inspection officer, in going over the soldiers' kits, noted that the subject of our sketch was the only man in the entire company in whose kit was found the required needle and thread. Young Bowes was summarily ordered to report to headquarters; and he went with great trepidation, certain he was to be ordered to face the firing-squad. Not so, however, for the major announced that he was to be made an officer, because, of all the thirty men in the company, he alone had a complete kit.

I. THE NOVITIATE, FREDERICK, MARYLAND

But the taste he got of Army service under the Stars and Stripes only made him the more eager to follow his ardent desire to enlist in the militia of Christ under the standard of Saint Ignatius. On December 20, 1875, when he was twenty-eight years of age, his holy ambition was realized. He entered the old novitiate in Frederick, Maryland.

Of all the Brothers who were then at the Novitiate, the only one who survived him was Brother Golden, who entered the following year and who went to his own eternal reward on January 17th of the present year. Brother Golden was from the first a disciple and ardent admirer of Brother Bowes, and ever looked on him as the ideal laybrother. He did not single out any particular virtue but declared that he was regularity itself—high praise, such as was rendered to the saintly scholastic, John Berchmans.

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Immediately after pronouncing his first vows, Brother Bowes was appointed Infirmarian, a post which he held for the next thirteen years. He had hardly entered on his new duties when he was called to assist at the death of the veteran missionary, Father John McElroy, who died in his ninety-sixth year.

There are not a few of Ours still living who as novices or juniors experienced the truly motherly and affectionate care of dear, gentle Brother Bowes in times of illness or after suffering the sprains and bruises that are usually coincident with these early years of probation when sickness and accidents are often the occasion of doubts about one's vocation. He was especially kind to those who were approaching their last hour. When the crisis came, his tender heart would hardly permit him to witness the end, and he would call in his assistant. As a consequence this assistant usually complained that he was credited with most of the deaths and he thereby lost some of his prestige, being reckoned a loser and a rather poor infirmarian.

Another who was associated with Brother Bowes in the infirmary at Frederick, summed up his impression of him in the one brief phrase: "He did all things well"; declaring that he was a model infirmarian, diligent, exact, ever ready to sacrifice himself day or night for the relief and comfort of the sick. His solicitude extended itself to their spiritual as well as their bodily needs; and he made it a point that Holy Communion should be brought to them as often as possible. He was an accurate judge of symptoms and never failed to warn Superiors, and doctors, too, when danger was near and the time had come to administer the last Sacraments. This vigilance he considered to be one of the chief duties of an infirmarian. He performed all the humblest offices for the helpless sick, and after death prepared the bodies for burial. The

coffins in those days were made by Brother Golden as an economy measure, and Brother Bowes painted, varnished and finished them. Those fifteen years in the hidden life at Frederick might be called the first period of his life at Nazareth. About the only event to break the monotony was his promotion to the last vows of the Society, August 15, 1886.

II. HOLY CROSS COLLEGE, WORCESTER, MASS.

After Frederick, Holy Cross College, Worcester, whither he was sent in 1890, was the scene of his active labors for the next eleven years as buyer, and for eight more years as refectorian, keeper of the bookstore and superintendent of the hired help. When asked in later years why he had been relieved of infirmary work, he confessed, it was because he had not the heart to see his brethren suffering; his sympathy got the better of him, he said, and caused him the most acute anguish. Could anything reveal so well the kindness and tenderness of his heart?

At Holy Cross his most conspicuous work was in the office of buyer. He won the highest esteem and favor of all the merchants, Catholic and non-Catholic alike, with whom he had to deal. No one was more beloved than good Brother Bowes. Men were drawn to him at the very first meeting, no doubt by that grace of the Holy Spirit, benignity; so that, even those who were not disposed to be friendly to the Society or to the College, were at once won over and their prejudice dispelled by his winning ways and kindly smile. One of the merchants who happened to bear the name of Frank Bowes, but who did not yet know his religious character and affiliations, was so impressed by his personality and ability that he wished to turn over to him the management of his entire business. These merchants, one and all, affirmed that Brother Bowes was the most kind and fair and sociable

person they had ever met. Yet he did not seek their popularity; it followed him. One reason was that he kept their confidence sacred and never caused the least friction between them. Besides, in all his dealings he was straight and honest almost to a fault. At the same time he was a shrewd and tactful business man who never failed to get the best goods for the prices paid.

A visiting Brother at Holy Cross once went with him on one of his buying trips and was astonished at the respect, akin to reverence, which was shown him by the dealers and storekeepers, a respect that was sincere and genuine and not put on for the sake of trade or gain. Twice a day he went to Worcester for the mail, but before long he got the Postal authorities to deliver it at the College. Other business favors and conveniences also were secured through his influence and popularity.

In his other duties and his relations with the students, he won their esteem and affection by his square-dealing and evenness of temper. He also had the goodwill and cooperation of the workmen. His care of them and personal interest in each one was such that it could well serve as a model for all of our Brothers to whom are entrusted the welfare of the workmen and the direction of their labors in our houses and colleges. While marshalling their forces and supervising their work, Brother Bowes set the example himself by his industry and love of work. He expected them to reciprocate, to be honest and to do an honest day's work. In his dealings with them he had many an amusing experience. A complaint once came from the bakeshop that some loaves were being pilfered. Brother Bowes at once got on the trail, and after some preliminaries in sleuthlike elimination of suspects, he decided that circumstantial evidence

pointed to the night-watchman. He took a chance that could give offence to no one and which brought results that were intensely amusing to himself and superiors. Slitting one of the loaves, he inserted a note containing this message:—"See Father Minister in the morning; important orders". Next day, the good man's wife cut the loaf and of course found the note. As a consequence her man went running to Father Minister's room apologizing for being late and awaiting the *important orders*. Of course there was a scene and deep repentance; Brother Bowes' scheme had solved the dark mystery.

And as an individual worker he was an artist at finding plenty to do in such jobs as painting, repairing and setting things in order. He was always neat in dress and careful of his personal appearance, since edification is so much insisted on in the rules. An enemy of disorder in any shape or form, he took particular care of the Brothers' recreation room and library. No chair must be out of place, no book must be missing from the shelves. He would soon note anything of the kind and a goodnatured hint would be given at the next recreation that the books were for the use of all. The culprit did not delay long in making restitution, though in an invisible manner.

So, too, in his books and accounts, he was a model of accuracy and up-to-dateness. By his reference system any item desired could be located in a moment and whensoever needed. To this end he gave himself without reserve to his duties and often sacrificed his own free-time and legitimate recreation. Yet, his orderly and methodical ways did not affect his congenial spirit nor make him wooden or machine-like in his manner. On the contrary he was alert and spirited and of a most ardent temper, feeling keenly the ups and downs of life. In his early years he must have gained complete mastery of his emotions, and that only

made his composure and gentleness in the most trying circumstances the more admirable.

As a religious he was described by his brothers as perfect. All who knew him in those years at Holy Cross, and in his later years also, were certain that he kept his first fervor all through to the very end of his life. He was revered as a holy and observant religious, a true son of Saint Ignatius and a worthy counterpart of his saintly brother in the Society, Alphonsus Rodriguez. One of his former Rectors gladly testified that, in his humble opinion Brother Bowes was the spirit of the Society personified in the laybrother. Little need be added to what has already been written to confirm this. Always of the same sweet and even temper and disposition, it was characteristic of him to be ever ready to oblige and to serve. He considered nothing as troublesome when he could do a kindness; self never once came into his reckoning. Whenever wanted, he could be found in his office or in the chapel or in his room making his spiritual reading.

In recreation with the brothers he was pleasantly serious; and while he enjoyed a joke or a humorous tale, he seldom indulged in such himself. He never argued to gain victory but was rather pleased to yield modestly to others; nor was he ever known to offend or to hurt another's feelings by a sharp or unkind word.

His relations with the other grades of the community were both respectful and kindly. He found time to act the 'big brother' to the young scholastics, who in their inexperience and absorption in work would sometimes forget their needs and the care of their health. Once, on a day that meant much for the honor of Holy Cross and when no little sacrifice was called for, a scholastic had missed his dinner and seemed to have forgotten about it. Brother Bowes noticed it and

thoughtfully provided a meal for him towards the late afternoon. But with the exception of such emergency cases he was a strict observer of the grades of the Society.

In later life he never forgot his former superiors and the good friends whom he had bound to himself at Holy Cross by sweet charity. In spite of his busy life he would send a greeting or a word of congratulation on their anniversaries or on other special occasions.

We may conclude this rather inadequate sketch of his life at "The Cross" by assuring our readers that all that has been written here in praise of him is fully corroborated by every one of Ours who lived with him there, especially by those of his own grade, whose knowledge of him was the more accurate as their relations with him were the more intimate. As one of the brothers expressed it, his life was a composite of all the little virtues which, taken together, and practiced with unfailing fidelity, were proof of no mediocre sanctity. His superiors, too, found him absolutely reliable and trustworthy; for the business of the College was the business of his Heavenly Father, and he gave to it all his time and energies once he had discharged his highest religious duties.

III. SAINT ANDREW-ON-HUDSON, POUGHKEEPSIE, N. Y.

Obedient and dutiful as he was during those nineteen years at Holy Cross, our fervent, prayerful Brother ever looked back to the quiet and seclusion which he had enjoyed within the walls of the Novitiate. He longed to retire from the hustle and noise of the active life in a great boarding college and spend his declining years in the peace and solitude of the Novitiate. His heart's desire was at last happily satisfied when, in 1909, he was transferred to Saint Andrew-

on-Hudson. The Provincial, Father Hanselman, thus expressed his regret to the Rector of Holy Cross, when making the change:—"I know I am asking you to make a great sacrifice, but I am sure you will agree with me that he is just the man whom we need at the Novitiate to train for the work of the Society other Brothers Bowes."

At Saint Andrew he was destined to fulfill another term of faithful service nearly as long as that at Holy Cross. Of course, his characteristic virtues, charity and gentleness, piety and laboriousness, were only intensified by the life of almost uninterrupted prayer that was now to be his. One of his Rectors at the Novitiate gave the following enthusiastic tribute to the good Brother:—"*Ora et Labora* was the key of his life. I came upon him one day as he was engaged in painting one of the rooms. It was toward the end of his life, and his hearing was not so keen. He did not notice me approach and kept on saying with every forward and backward stroke of the brush: 'My Jesus, Mercy.' I did not have the courage to interrupt him, but turned away without the usual: 'God Bless you, Brother.' I was edified and strengthened for the rest of the day's work, nay, for the rest of my life; for the scene and the prayer and the work are indelibly printed in my memory. What a faithful, reliable, true son of the Society. I confess that I pray to him."

He was placed over the Novice Brothers as manuductor, and had general charge of the work of the house and the workmen. To no one could these offices have been confided with more security, for none could fulfill them with greater ability and perfection.

When in 1917 the old Lilienthal Mansion on North Broadway, Yonkers, was to be used as a second Novitiate, to be known for the next six years as Woodstock-on-Hudson, (the immediate predecessor of the Novitiate at Shadowbrook), Brother Bowes was detailed

under Father William Walsh, to supervise the work of fitting it up for our purposes. In that, as in other matters, his work was perfect. It was marvelous how every square foot of the limited spaces was utilized and nearly every necessity and convenience provided for, so that it was possible to stow away over forty Novices besides the Faculty and Brothers in the old brown mansion, thus relieving the over-crowded Novitiate at Poughkeepsie. That was about the only excursion he made from Saint Andrew-on-Hudson, and thither he again returned.

In his beloved Novitiate he could now give himself to prayer and spiritual exercises with little distraction or interruption, and he made the best of his opportunities in that sacred atmosphere. As long as he was able, he maintained a kneeling posture at his meditations and at devotions in the chapel. Notable was his fondness for an old-time prayer-book, a Manual of the Sacred Heart. During services in the Domestic Chapel, especially when he found time on the greater feasts of the Church, he could be seen reading those simple old prayers that are so soul-satisfying. This use of the prayer-book with the pious practices it fosters has ever been traditional with the Brothers of the Society.

In the month of December 1925 Brother completed a half century of life in the Society, and the usual Golden Jubilee celebration was planned and eventually observed. But he had pleaded long and insistently that no notice be taken of his jubilee year, and he was partly reconciled, when it was decided to make the demonstration as modest as possible. For his humility and peace of soul it was impressed on him that a jubilee was not merely a tribute to one who had devoted fifty years of his life to the greater glory of God and the service of the Society and souls, but also a means of binding the sons of the Society in greater charity and

of inspiring the non-jubilarians to holy emulation.

Life's shadows were now lengthening, yet in the two short years that remained the dear old Brother would not relax in anything his labors or his devotions —he seemed to have ever in mind the words of the Divine Master:—"I must work the works of Him that sent Me whilst it is day; the night cometh when no man can work". (John IX, 4).

In fact, he continued to lend his help in the infirmary and whenever it was possible to be of service until the day he was compelled to take to his bed for his last illness. He must have foreseen that the end was not far off; for one of the brothers, when leaving for a short absence in the Summer of 1927, promised to see him again. Brother Bowes replied that he had better return in time for the retreat, for he could not wait much longer. And so it turned out.

He wrote some directions for Father Minister, showing absolutely no fear of death but giving certain details in regard to his burial. He bore his illness and the pains of dissolution with uncomplaining silence and fortitude after the manner of his Divine Master on the Cross to whose wounds he turned incessantly that from them he might draw strength for that last ordeal.

A model of observance of our rules through life he kept, with a perfection that we find recorded only of our saints and holy ones, that rule of the Summary which directs that: "As in the whole of life, so also and much more in death everyone of the Society must make it his effort and care that God, Our Lord, be glorified and served in him".

As the end approached he begged that someone might read him his favorite prayers to the Sacred Heart from his well-worn book of devotions. And he who had been so faithful to the sick and agonizing in his own lifetime was not without the consolation of

his devoted brethren to assist him at his solemn departure for eternity. They remained with him all through that last night till the end, and they noted how, even then, though distressed by his sufferings, he did not fail to acknowledge every little attention to his comfort with a nod or a whisper of gratitude. He spoke little to those around him, yet seemed to be holding converse with some invisible presence. On his breast lay his beloved crucifix which he had so often kissed and caressed. His Rosary was twined around his wrist. These had been dearest to him in life, as to the gentle Berchmans, and with them he was happy to die.

After the final words of the prayers for the dying had been pronounced, he was blessed with the relic of the True Cross; and then, after a brief agony, peace came at last when in the early morning of August 28, 1927, his precious soul passed to that Merciful Lord and Master whom he had served so long and so well. That same peace and sweet serenity settled upon his features as soon as he breathed his last, as if—"His life was rounded with a kiss of Christ's sweet love".

R. I. P.

BROTHER GEORGE LEHOUX, S.J.

Three years ago there passed from our midst a Coadjutor Brother of the Society of Jesus, whose name was but little known, and whose personality was much less grasped, even by his intimates. Yet he gave fifty years of faithful service to God in the Mission of the Holy Cross, at Wikwemikong. He was Brother Lehoux. He was one of those silent workers who seek no other witness of their devoted life but God alone, and hence make but a slight impression upon

their daily companions. It is but just that he should receive this tardy recognition of his merits in the service of God and the Society.

It is not surprising that no attempt has been made to write a biographical sketch of Brother Lehoux. There was so much sameness about his duties, so much self-effacement in his ways, that one is at a loss to find material for writing even a short sketch of his career. Besides, the even tenor of his life was not always properly appreciated. Some one said to the writer: "What can you write of Brother Lehoux? To me his whole life has been but a daily routine." Another witness of his life said: "What can I add to your knowledge of Brother Lehoux? He was a puzzle to me. During the twelve years I have been his superior, I have seldom heard a word from him. I have never disturbed him in his daily routine. What were his thoughts, what was the quality of his spiritual life, God alone knows. The only striking feature of his career is that he lived fifty years in the same house, attentive to the daily round of his humble duties. You may pile upon his shoulders all the Christain virtues of which you can think. As for me I should be non-plussed, were I requested to draw a word picture of him."

However, other witnesses of his life seem to have had a deeper insight into it. Here is the testimony of one who has been his superior at different times: "This good brother has always been to me a perfect model of the Coadjutor Brother of the Society of Jesus. Pious and faithful to all his religious duties, a strict observer of all our rules, a humble but strong and calm worker, meek and charitable to everybody, a great lover of silence and religious poverty, and a scrupulous observer of obedience. His lowly occupations, such as those of assistant farmer, cook and gardener, could not focus much public attention upon

him, yet he was esteemed, respected, and even loved by the Indians of Wikwemikong. Their eager cooperation when he celebrated his golden jubilee in religion showed that they had not failed to detect the virtues hidden under his humble ways. But he wondered that so much interest should have been taken in him, who was only a poor and lowly Brother. As he lived, so he died, piously and quietly. His ambition had been to imitate the saintly example of the venerable Father Duranquet, whose life-work he had shared for many years; to work like him and make himself useful till the end."

The register of the novitiate of the Society, at Sault-au-Recollet, has this notice of him: "George Lehoux, born April 10, 1853, in the parish of Ste-Marie de la Beauce, diocese of Quebec. Admitted as a temporal Coadjutor August 10, 1876, by the Reverend Father Vignon, he began his novitiate October 29th. He is of robust health. His father and mother are still alive together with three brothers and two sisters. They are farmers of small means. He has received an elementary education at a Brothers' school. At first he worked on the farm, afterwards practised photography, and finally spent five years as a gunner at the citadel of Quebec. He speaks a little English."

During his military career he participated in the expedition of an artillery corps, to help quell the Riel rebellion, in the Canadian Northwest. But he did not fire a gun, since peace was restored shortly after he had reached Fort Garry, Winnipeg.

There is something rather striking in his vocation to the Society of Jesus. One day, while strolling through the streets of Quebec, he passed by the Sodality Chapel on Dauphine street. Urged by curiosty he entered the chapel to see what it was like. He knelt in a rear pew for a short prayer, when Father Huyghens, who was in the chapel, spied him and went to

him. "Do you wish to make your confession?" he said. "No," replied the soldier. "Yes, do," said the priest, "it will do you good." "Very well" was the answer. He was not a bad Catholic, but like most men of his profession, he was not over-devout. The result of his interview with Father Huyghens was that he went to the Novitiate to make a retreat under Father Daubresse, and decided to enter the Society.

He went back to Quebec, obtained his discharge from the Canadian Militia with a good recommendation, and paid a visit to his family. It was then that his good mother revealed to him a secret in reference to his vocation. "During a parochial retreat," she said to him, "the Father advised his hearers to ask for some special favor dear to their heart. According to directions received, I wrote my request on a piece of paper, and slipped it into a box prepared for that purpose. And what, do you think, my prayer was? Well, I was anxious about your salvation, since your manner of life exposed you to so many temptations, and I asked Our Lord to give you his choicest graces for the good of your soul." "Well," said George to his mother, "your prayer has been heard, for I have left the army of the king, to join the militia of Jesus. I am going to become a Jesuit."

When he went back to Sault-au-Recollet he found Father Daubresse gone, and Father Vignon in his office of Master of Novices. Apparently no notice had been given him of the coming of George Lehoux to begin his novitiate, and so Father Vignon declined to receive him. It was a bitter disappointment for the visitor who said to Father Vignon: "Well, if you will not accept me, I will have to go away." "Where shall you go?" said the Father. "I am not going back to the barracks, with the bad comrades I have left there. I will likely go to work in Manitoba where I have been before." The Master of Novices was im-

pressed with his earnestness, and bade him stay in the house a few days, while he would consider his request. Finally George Lehoux, to his great joy, was admitted as a postulant, "and," said a fellow novice, "on the 29th of October, 1876, we saw with some admiration coming into the Novitiate a handsome young man of twenty-three, with a thick military mustache, and a soldierly deportment."

Here is the story of his vocation to the Indian Missions of Ontario told by himself to a companion. "While I was still a novice at Sault-au-Recollet, we had the visit of two white-haired missionaries from Wikwemikong, on the Manitoulin Island. One was the good Father Duranquet who had already spent twenty-five years of earnest work among the Indians of Ontario, and the other was the old Brother Jennesseau, who had devoted many years of his religious life at Wikwemikong, in the varied capacity of school teacher, gardener, mechanic, and general jack-of-all-trades. At dinner "Deo gratias" was given in their honor, and they were requested to converse for a while in Odjibway, that the novices might have an idea of the language. So they did, to the great wonder and amusement of their hearers. Here was God's call for me to devote my life to the service of the Indians. I could not but admire these two men who had left their country, for they were Frenchmen, to come and care for our Canadian Indians. Why should we not, we, Canadians, care for our own people? It was a stroke of God's grace, and later I asked the Superiors to allow me to spend myself for the welfare of the Odjibways. My request was granted, I landed at Wikwemikong in the fall of 1878, and here I am still in 1928."

At Wikwemikong he shared the labors of that noble phalanx of old Brothers who have long since gone to their reward, such as Jennesseau, Brown, Koehmstedt, Brady, Devine, Considine, Goodwin, Trudel, Duguay, Clark, Stakum, and a few others who are still doing

service. He arrived in good time, for he was destined to be the cook and baker of the Industrial School recently opened for Indian boys, of which Brother Brown was the whole staff. His life was identified with that of the school until 1913, when it was removed to its present site, at Spanish, on the North Shore of Lake Huron. He witnessed the destructive fires of 1885 and 1911, when the boys' school and the girls' school were in turn razed to the ground. He saw the reconstruction of them on a larger scale, and contributed in his humble way to their splendid development, serving in the different capacities of cook, baker, gardener and farmer.

A Brother, who witnessed much of his life at Wikwemikong, thus appreciates his personality. He was a willing servant of God, ever at work, never complaining of the burdens imposed upon him, and withal most faithful to his spiritual exercises. His love of poverty was proverbial: he had but one suit of clothes, and it was hardly fit for a beggar. Any piece of discarded clothing was good enough for him. His military training had made him as punctual as a clock. For instance, every day at three o'clock he would be seen wending his way to the field, a stick in one hand and his rosary in the other, in the company of his faithful dog "Jap." Everybody knew then that it was three o'clock, for there was Brother Lehoux going after the cows. He had always a squad of boys around him, as much for their training as to help him in his work. Here again it was military discipline; he encouraged the willing workers but would not tolerate idlers. Often his stentorian voice would break out in the stable like a thunder clap, and call the mischievous to order. Many boys who went through the school training owe him their success in their life work.

The wonder of his life is his long stay in the same house. Who does not wish for a change of scenery once in a while? But Brother Lehoux had no such

desire: he was ever contented where he was, since it was the will of God, and never asked his superiors to be moved out of Wikwemikong. Just once was there a break in the humdrum sameness of his religious life. In 1914 he was permitted to go and visit his family, which he had not seen for forty years. For the first time he traveled on a railway train, and saw many other wonders of the modern world. He came back to his work with renewed courage, and never moved from his home here again until the day he was sent to the hospital in 1929.

Brother Lehoux seems to have had one peculiar privilege during his long service at Wikwemikong. There was no procession without him leading and bearing the cross. He took a legitimate pride in this office, and likely he also found in it an occasion of merit, for the cross was heavy, and the processions were many and extended over a long distance. One day, in his old age, he accompanied a missionary to Wikwemikongsing, a little mission some distance away, to help in a Corpus Christi procession. Of course he carried the cross, bare-headed, in spite of a broiling sun. When about to return home he had hardly taken his place in a carriage, when he swooned and fell to the ground unconscious. The onlookers were frightened and thought he had dropped dead, but he soon recovered; he had only been sun-struck. It was his last appearance as a cross-bearer.

In 1926 he had the pleasure of celebrating the fiftieth anniversary of his admission into the Society of Jesus. It was indeed a triumph for him. For a day he suspended the round of his humble duties to lend himself to the solemnity of the occasion. Not only did his fellow religious do him homage, but the whole Indian population as well. At the solemn mass celebrated by Very Reverend Father Provincial, the jubilarian knelt on a prie-dieu of honor, in the sanctuary; the church was crowded, and a large number of the faith-

ful received Holy Communion. One feature of the mass was the excellent singing rendered by a special choir. At dinner, the menu of which had been contributed by neighbors, the usual joviality on such occasions was enhanced with impromptu singing and complimentary speeches. But the climax came in the evening, when a public reception was tendered to the good old Brother in the Town Hall. Complimentary addresses, songs and recitations, a military salute performed by a an improvised Corps of Cadets, and the presentation of a purse by the Chief were the main features of the programme. It was plain enough that the Indians of Wikwemikong had not failed to discover the merits of Brother Lehoux beneath his humble exterior, and were grateful for his faithful service rendered to their race for a half century.

Brother Lehoux was seriously ill but once in his life, in 1920, but owing to his strong constitution, and the attentive medical care given him, he recovered his former health. However, in 1929 he was seventy-six years of age, and his strength began to fail; the heart was weakening. It became evident that the time of his reward was not far off. On the thirteenth of July, on the advice of the physician, he was taken to St. Joseph's hospital, at Sudbury, to receive better care than could be given him at Wikwemikong. There he lingered for a little while, apparently gaining in strength, but quite unexpectedly he suddenly breathed his last on the eve of the feast of St. Ignatius. He had given fifty-three years of his life to the service of God in the Society of Jesus. His attendants in the hospital were much edified at the sight of him, and the doctor said of him: "This was indeed a man of God." His remains were buried in the parochial cemetery beside those of the former pastor of St. Ann's church, the Reverend Father Lefebvre, S.J.

R. I. P.

Books of Interest to Ours

Periodica De Re Morali, Canonica, Liturgia.—Mense Jun. 1932.

This periodical is very well worthy of being in all our Libraries. As is well known, it is divided into two parts: the first part contains dissertations, Questions, Cases; the second, Documents. The present number gives the space between pages 129* and 192* to the first, and the space betwen pages 169 and 208 to the second part. The matter is always timely and, of course, usually treated in a masterly manner.

Le Breviare. G. Hoormaert, S.J. Desclee de Brouvier et Cie. 76 bis, rue des Saint-Peres, Paris (VIIe)—pp. 87. 1932.

A booklet, especially for spare moments, telling of the place of the Breviary in the Priest's life, its history, the actual composition of the Breviary, its excellence, objections to the Breviary and the recitation of the Breviary. This little work may be highly recommended.

The Will to Succeed. By Edward F. Garesche, S.J. New York: P. J. Kenedy and Sons. 1932.

The role of Polonius giving advice to his son can be played only by a consummate artist, yet Father Garesche has taken this part of his own choosing and performed it well. However, he is more Christian than Polonius in his counsel; his main theme is the old ascetic principle of first mastering yourself and then attempting to master others. Only the character that is built on the firm rock of the four cardinal virtues, prudence, justice, temperance and fortitude, can hope to weather the winds and storms of life. The measure of our success is in proportion to the loftiness of our ideals and the steadfast perseverance in following them. Many another subject of high interest and value to young minds receives detailed and attractive treatment in these pages. We hope it wins the approval and esteem of its young readers.

Reflections on the Litany of the Sacred Heart. By Raphael V. O'Connell, S.J. New York: The Apostleship of Prayer Press. 1932, pp. 3-237.

Every reader will be delighted with this book. It contains a brief treatise on each of the invocations of the Litany and two additional chapters, one, "The Devotion to the Sacred Heart", the other, "The Social Reign of the Sacred Heart." Each chapter is full of unction and replete with quotations from both Old and New Testament. The book would be of invaluable assistance in the preparation of Novenas, the Holy Hour and instructions for the month of June.

Whence the Black Irish of Jamaica? By Joseph J. Williams, S.J. New York: Lincoln MacVeigh. The Dial Press, 1932, pp. 1-75.

Father Williams adds another volume to his growing series of racial studies when he sets out to explain in this book the great number of negro families in Jamaica who are known by Irish names. The situation suggests an ethnological problem to the author and his inquiry leads him through a careful analysis of documents recounting "the transportations" from Ireland to the West Indies during Cromwell's ascendancy. The book is unusual for the multitude of sources which are quoted verbatim within the brief compass of its seventy-five pages. Evidence of exhaustive research appears everywhere. Chiefly interesting, perhaps, is the thoroughness with which the volume, as a whole, devastates the bland attempt of historian Gardiner to palliate the actual horrors of the westward transportations. The reader will find abundant answer to the question: "Whence the Irish in Jamaica?" but it is regrettable that the author makes no attempt to establish how—or if—they became "Black."

A. M. D. G.

VARIA

From the Eternal City

The Annual Letters from Japan

(For 1591 up to October 1592. Father Louis Froes to V. R. Father General Claudius Aquaviva).

"We are now one hundred and thirty-seven Jesuits distributed among our twenty-three residences.

"Though the times have been troublous and calamitous, Ours have escaped injury and remain well except two whom God called to Himself; of these two was Brother Lawrence, one of the first Christians baptized at Amangucchi long ago in the time of Father Francis Xavier of pious memory. He was for a long time a helper of Ours to the great edification and profit of the neighbor; finally after twenty years and more of this service he was received into the Society, being the first of all our Japanese Brothers to enter. He was a simple soul with no book learning; yet he became in the hands of Him who chooses the ignoble and contemptible things of this world to do wonders, the instrument for the conversion of the territory of Meaco: for very many, moved by his conversations and sermons, were converted to Christianity, and of these are well nigh all the leaders we now have as Darius, Justus Ucondonus, Augustine, Sagundonus, Incondonus and many others; who though then merely private individuals, ordinary knights and nobles, have now acquired such weight and influence as to be formidable even to Quabacundonus himself.

"The printing press that was brought us from Europe at this time has lessened our labors considerably; for we published many books in Latin and Japanese."

(For the year 1595 the same to the same).

"This year 1595 we Jesuits number in Japan and China 189; of these one hundred and thirty-nine are in our five principal houses and fifteen residences in Japan, the remaining fifty are in China.

"Seminarists, Catechists and other non-Jesuit helpers counted more then 600; these were all kept by the Society. One priest and two brothers died. The priest had just finished his retreat which he made with great fervor; and was called to his reward, as we hope, when only thirty-three years old. He died at night without having any preceding sickness at all. The two brothers were very exemplary. In place of these, five Portugese and ten Japanese entered the Society and the Novitiate in the College of Amacusa was opened again.

"Quabacundonus, the ruler, began to be called Taicusama."

(The Litterae Annuae from Japan 1601).

"At Arima a school for children who wished to read and write Japanese was started by Ours. Dom Protasius the ruler had this very much to heart; and up to the present we could not satisfy him on account of the difficulties of the times. The Japanese Christians however were importunate and most eagerly urged the Superiors of the Society to take account of the Japanese children who had been baptized, that they might not have to go to the Bonzes to be taught. So to the other labors Ours bore for the Savior's sake has been added the task of keeping school for children. In consequence thereafter, like schools were opened in the more populous parts."

Oriental Institute

A striking innovation took place when Father Raramitroff pronounced his final vows in the domestic chapel of the Russian College instead of pronouncing them at the Gesu. The vows were received by the Rector, Rev. Fr. Yavoka, who was co-celebrant of the Missa Cantata with a member of the Pontifical pro-Russia Commission. His Excellency Msgr. Bucys, Bishop of Russians resident in the Holy City, officiated. The formula of the vows was read in the Slavic tongue, and among those who heard it were the Rev. Fr. Assistant of the Slavic Provinces and a Redemptorist Bishop.

From the Curia

Father John E. Grattan writes, in part, as follows:

"The day after Palm Sunday, His Holiness sent over to us one of the two decorated palms he receives every year. With it he sent the following note in his own hand-writing: 'Dominica in Palmis. Dilectis filiis Societatis Jesus: Qui propter Christum Regem et propter Ejus Vicarium persecutionem in Hispania passi sunt . . . "et palmae in manibus eorum". Pius PP. XI."

"We have heard from good authority that Ours in Spain have had more calls for their services than before the dispersion".

A. M. D. G.

Other Countries

AFRICA

Two Belgian Jesuits, Fr. Monnens, Professor of Missionary Science in Louvain and Rome, and Fr. Van Bulck, a Doctor in African Languages and Dialects, will depart shortly on a study-tour through West and Central Africa. Their journey will lead over the Soudan, along the Ivory Coast as far as the Congo, which they will follow to its mouth. Fr. Van Bluck will devote his attention to a study of the Government, dwellings and language of the people. Besides Egyptian and Koptic, he is already acquainted with nine African languages. Fr. Monnens, who formerly was a missionary in the Congo district, will study the advance of Islamism into Central Africa.

CHINA

Christian Charity at Work

Two recent disasters have been the occasion of bringing to the attention of the whole Chinese nation the excellent Catholic spirit of the flock entrusted to the care of Mons. Haouisee, S. J., Vicar Apostolic of Nankin.

One was the floods in the valley of the Blue River, the River Hwai and the districts along the Imperial Canal. The other occasion was the recent dispute with the Japanese.

In appealing to the charity of the faithful, the Vicar Apostolic wrote on September 15, 1931, that the floods had brought disaster to more than ten million Chinese.

The answer to his call was immediate and the results surpassed all expectations.

All the Catholic families bent energetically to the work of making clothes for the needy. They were assisted by many of the missionaries, by the nuns and various organizations of laymen. In this way 37,000 suits of clothing became available for distribution.

Money gifts followed generously. The Holy Father sent 61,000 dollars—Chinese; Mons. Costantini, 10,000 dollars; and the Vicariate Apostolic of Nakin contributed 2000. The rich and the poor also got together to imitate the example of the Hierarchy and the parish of St. Joseph in Shanghai alone was able to collect 30,000 dollars for the cause.

Chinese seminarians donated the gifts they had just received at their ordination, school children and other young folk gave over their savings, and those who had no savings went out to sell a species of dried grass which is used for fuel and gave the proceeds to the Relief Committee.

Father Jacquinot, S.J., was appointed director of the Flood Relief. His work was to determine the extent of the damage suffered and to draw up a plan for the efficient distribution of help to the victims. One of his plans called for the showing of a Pathe News Reel in different parts of China, Europe and America. The idea proved very successful in enlisting the aid of many officials, of the people at large, of mandarins of high rank and of pagans as well as Catholics.

It was the same Father Jacquinot who, together with the Commander of the Corps of Volunteers, Major Hayley Bell, obtained on February 12, 1932—fourteen days after hostilities began—the famous truce of four hours, a truce that meant the saving of hundreds of Chinese lives, mostly women and children overcome with hunger and fear. The Protestant press of Shanphai, *The North Daily China News,* called this stroke

of Fr. Jacquinot's the greatest humanitarian act of the whole Japanese conflict. The Mayor of Shanghai addressed a personal letter of thanks to the Jesuit, and the Chinese Ambassador at Rome paid a special visit to the Curia to express his appreciation to Father General.

At this time a second appeal was issued by Mons. Haouisee, asking aid for the war refugees and the wounded. All of the daily press throughout China, Native, French, English, Pagan and Protestant, responded very generously, giving the good cause the widest publicity. The words of Christ's Shepherd found good soil and a goodly harvest was reaped.

Almost overnight mission stations were transformed into hospital units. Within forty-eight hours the whole organization was completed. Two thousand sick received attention, besides the 5000 inmates already being cared for there.

Yet adequate equipment was always at hand, spiritual aid was regularly administered and a condition of sanitation maintained that was the admiration and talk of many visitors to these hospitals.

Besides the Catholic hospitals, nine of these which were under pagan supervision asked for and received aid from the missionaries and sisters. The daughter of Dr. Yen, head of the Chinese Delegation at Geneva, asked the Vicar Apostolic to allow these religious to continue their ministrations among the Chinese soldiers, as requests had been made for them both by the inmates of these institutions and their personnel.

Mons. Haouisee was informed by a Chinaman of high rank that 2000 wounded lay among the smoking ruins of the Chapei district while in the hands of the Japanese troops. He asked Fr. Jacquinot to obtain from the Japanese Commandant the difficult permission of working among the wounded there. The permission was granted and Fr. Jacquinot aided by a band

of twenty Scholastics and twelve Sisters labored all day Sunday, March 6th, from nine in the morning until four in the afternoon.

Over 819,000 refugees fled from Shanghai. Of these 30,000 were detained in concentration camps. 12,000 were taken in by the Catholic missions and assisted by them. These refugees consisted of pagans as well as Christians, who were in want of everything, food, clothes, shelter, medicines and encouragement against their fears. The bishop himself received them and distributed the supplies. To each one he gave a suit of clothes and a pamphlet on the Catholic religion.

Some idea of all this work may be gained by a glance at the figures:

37,000 suits of clothes, and over 75,000 dollars (Chinese money) distributed to flood victims alone. 2,000 wounded cared for at the hospitals of the missions. 12,000 refugees taken in and aided. 200 soldiers and 600 babies baptized before death.

The press throughout the land showed deep appreciation and showered praise on the good Catholic natives and the missionaries who directed them in their efforts of mercy and zeal.—*L'Osservatore Romano,* July 16, 1932.

ENGLAND

Father Martindale's Broadcasts on the Saints

We may have often wondered whether the modern world can be interested in the lives of the Saints. That they can be and are, is testified by the success of the broadcasts given over the British Broadcasting Corporation network by Father C. C. Martindale. When the present series came to an end on May 8th, one correspondent wrote, protesting the bigotry of the

Broadcasting Company, whereupon Father Martindale hastened to assure him that the idea of the talks had originated with the B. B. C., and been carried on with the very generous co-operation of the officials. A future series on the women Saints is also being planned. Since the completion of the series, the talks have appeared in book form from the presses of Messrs. Sheed and Ward. An idea of their popularity may be gained from the fact that the first edition of 4,000 was sold out before the date of publication, the second edition of 3,000 was exhausted, and a fourth edition has now appeared.

Not all the comments were favorable, however, as we may see from the following inscription on an envelope addressed to Father Martindale:

Rev. C. C. Martindale, S.J.,
Farm Street Jesuit Synagogue,
Society of Judas,
London, S. W.

Spanish Inquisition 38112 *murdered by Torquemada a Popish Cardinal.*

Tribute of the Press to Jesuit Scientists

The *London Times*, which carries as a monthly feature article a report of scientific work of merit, devotes its June 3rd issue to the work of Father E. D. O'Connor, who was, until his recent appointment as Rector of the College, Director of the Stonyhurst Observatory. A summary of Father's work, as contained in his recently published book, "Results of Geophysical and Solar Observations, 1931," was given at some length, but the part of the article of interest to the Society generally, were the remarks which prefaced the tribute to Father O'Connor. The *Times* says:

"It may not be generally realized how much science owes to the members of a religious body who are de-

scribed by the letters S.J., but as testimony on the point it may be mentioned that of the several hundred seismographs scattered over the world, whose records form the basis of modern seismology, a large number are in the hands of, and are effectively worked by, Fathers of the Jesuit Community."

Letters and Notices, July, 1932.

FRANCE

Lisle—Eucharistic Congress

It is useless to discuss all that was broadcast by the press as a whole; the short, but becoming report of the "Reveil du Nord"—the lengthy and almost sympathetic account in the "Progress du Nord."

But it is interesting to show the part taken by Ours. The Society was officially commissioned to arrange the children's day. Under the direction of Reverend Father Bonduelle, the principal organizers were Fr. Martin, the Diocesan director of the Crusade, who composed the music of the Cantata of Roses, while Fr. Boubee wrote the words. Father Bernard, Debrouwere (who came from Liesse a month previous for this purpose) and Fathers Lefebvre, and Sacre also helped.

The participants and onlookers were unanimous in in their praise of the organization. The result was magnificent. Crusaders came from all parts of Belgium, and from Amiens a group of 500 were brought by Father Abele. Rhiems, Liesse, St. Dizier, Puy and Lourdes were also represented.

On the morning of the first day 11,000 children assembled in the court of St. Maur and 9,000 communions were distributed. That afternoon nearly 50.000 children assembled at the Congress Esplanade. The ceremony, which was not too lengthy, was orderly and

pious. The scholastics of Enghien were recruited to help the directors.

Every morning during the triduum, in each of the twenty-three churches of Lisle, Mass was celebrated by a Bishop, and a sermon given by some distinguished preacher. Ours assumed that task in eight of the parishes. On Sunday, St. Joseph's College was assigned to receive the Belgium pilgrims, a very large gathering. Without numbering those who arrived by automobile, 2500 left the train at eleven a. m. and presented themselves at the college, with a band and their 120 exquisite silk banners at their head. A Mass was said for them on an altar placed in the courtyard. Some of those present at that Mass had come all the way from Arlon, and had left their homes at one o'clock that morning. At one p. m. under the direction of Father Olivier, they reached Madeleine for the procession.

It is worthy of note, too, that Father Danion, the cinema-photographer of Drac, was commissioned to take pictures of the Congress. He lodged near the Stations, and had with him two Juniors from Toulouse to carry his apparatus. On Sunday he also had the novices who were on hospital trial, to help him. Being provided with press-cards, these young helpers were blessed with places of vantage.

One may well think that the statisticans who are never lacking in assemblies, could well exercise themselves on the crowds at the Congress. Taking the least of their moderate and competent calculations, we find that the children who made the journey numbered almost 50,000. On Sunday at least 150,000 assisted at the Pontifical Mass; 50,000 men marched in the procession and the total attendance was between 250,000 and 300,000.

GERMANY

Controversy on "Jesuitism and Nationalism"

In Bielefeld last winter at the gathering of a number of prominent men, discussion was held concerning a number of current questions. The topic of one of these discussions was "Jesuitism and Nationalism." Dr. Ohlemuller of Berlin who represented the Gospel Union and Rev. Father Ludwig Koch of the Society of Jesus were the speakers.

The following account taken from a Westphalian newspaper tells us the grievances of Dr. Ohlemuller: "He stressed the fact that he took his stand as a German Protestant. 'What is Jesuitism?' he asked, 'What is Nationalism? Nationalism is the community of descent, of speech, of history and of custom. How does Jesuitism stand in regard to these four things? By its very rule it sharply stresses the international and cosmopolitan. Descent according to the canons of its policy becomes something to be viewed as merely zoological. As for speech, the second element, according to the Catholic outlook, Latin, the language of the Church, must be stressed. The German tongue is mastered only by earnest application and resolute perseverance. Besides most of the German authors are heretical. Goethe is an example whom they have denounced bitterly, yet recently claimed as a secret Catholic. History proves that the Jesuits have ever been the bitter enemies of Protestantism and will ever remain so.' The speaker then instanced dates from history, e. g., the Coronation of the king in 1701 and of the Kaiser in 1871, in which, he claimed, the Jesuits had intrigued to benefit themselves. He failed to bring forward sufficient proof for his severe reproach against the Jesuits as the cause of the world war and of the subsequent peace terms.

"The speaker closed with the statement that entire discord exists between active Nationalism and the Jesuits. He offered as proof the Order's action in Catholic countries. 'It is our concern,' he concluded, 'to set against Jesuitism a united, purely national movement.'

"Father Koch, to whom the subject was not made known before the discussion began, ably refuted the statements of the speaker. Dr. Bavink, who was in charge of the discussion, made the following statement: 'It was his (F. Koch's) performance that even those who differ with him in opinion had to recognize. It was marvelous . . . Father Koch showed himself so skilled in all the questions of the day that the entire audience was of the opinion that, even had he known beforehand the contents of Dr. Ohlemuller's speech, he could not have known his facts better. He has borne brilliant testimony to the fact that the Catholic Church's most learned minds are in the Jesuits. His opponent's performance, too, was very commendable so that the evening was truly enjoyable. It was what we had hoped for vainly in the past, a clash of two worthy men and indeed representatives of the strongest combatants on the intellectual battle-field.' "

The Exercises for Men in Dortmund

Realizing the difficulties that present themselves to the ordinary man to prevent him from making the Exercises at one of our retreat houses, our Fathers in Dortmund hit upon the plan of a "Religious School Week" for men. The movement, which was actually a retreat, met with great success, enjoying as it did, the hearty support of the clergy.

The men assembled in our church every evening at eight o'clock for the meditations. Many came quite a bit earlier than that time to be able to have a longer period to pray by themselves. The points were given by one of the Fathers and were accommodated to cur-

rent circumstances and the questions of the day, e. g., Nationalism, Communism, Capitalism, the Providence of God, etc. The outstanding meditations of the Exercises were given and the positive side of the spiritual life stressed. Some of the topics were: The Incarnation, Confidence in God, The Kingdom of Christ, The Two Standards, Christ Living Today, The Catholic Man, and Our Times.

Instead of the usual meditation, confessions were heard on Saturday night and at six-thirty the following morning the final talk was given together with the Papal blessing. The men went to Holy Communion at the Mass which followed. At the breakfast held after the Mass the men were lavish in their praise of the retreat and expressed deep appreciation of the Fathers' interest.

It is hoped that the success met with in this initial step will be followed with equally gratifying success in the same kind of retreats for the younger men and for the women of Dortmund.—From *Aus der Provinz*, June 1932.

By Candlelight in the Stable

The various daily newspapers seem to choose as a favorite space-filler the wealth of the Spanish Jesuits generally and in particular their land and property holdings. A castle that far from fits these reports has been acquired in Belgium.

The following is an account of how the "castle" really looks.

"Not far from Ruysbrock near Brussels lies the Castle Witouek. It is shut off from the world by little tumble-down houses which line the highway. There is no doubt that at one time it was a beautiful estate. However, it was the old story of the rich proprietor whose son lost everything on the horse races. On this account he was forced to sell to a company from which

the Spanish Jesuits have rented the buildings, but not the surrounding park.

"The house was for a number of years uninhabited. It had no heating. Arriving there at the beginning of the year, the one hundred and twenty Jesuits (Novices and Juniors who are preparing for Philosophy) suffered intensely from the cold, especially in the dormitories which were extremely well ventilated. It goes without saying that the water for washing was frozen every morning.

"Little by little arrangements became better, due to the ceaseless work of the brothers and the help rendered by the nuns of a nearby school, who gave some furniture. The customary quarters were, to say the least, very crowded. The thirty-eight Juniors lived and studied in hastily erected rooms under the eaves, the others in the larger rooms which were partitioned off. The wooden walls were stuffed with newspaper to restrain in some measure the wind which whistled through the tile roof.

"The Juniors have their desks arranged very close to the windows so that they can enjoy the sunlight as long as possible. After that goes candles are the ordinary means of illumination. It is, moreover, laughable to look at the Juniors' desks. They are actually children's school benches raised to the necessary height on blocks of wood. However, this is, without doubt, better than nothing.

"Since the houses in Spain were in danger of being put to the torch at any moment, it was necessary to evacuate within an hour. Consequently it was practically impossible to take anything. The lack of text books and of clothing is especially felt. The latter are nearly all used up. One of the Juniors, the former Count Von Aldama, goes about almost in rags. It is also reported that the clothing has been sent back from the laundry with the notice that it is too ragged

to bother washing.

"The estate has besides a stable. It is a mouldy, square building. In it is housed the whole Novitiate of the Province of Andalusia. One of the stalls is used as a chapel. Along the wall the manger has been covered with cloths and a little wooden crib with the Christ Child in it has been placed on top of it.

" '*Jesus, Child, in the cold stall how poor art thou! Thou hast not any home, like us, nor any bed as warm.*'

"In a former stall they have now placed a bed—but that is the sick room. The old carriage room has been enlarged to serve as class, conference and recreation room. Under the sloping tile roofs where the straw and hay used to be stored, the thirty-six young novices now have their sleeping and studying quarters. The heat there is oppressive and the desks are crowded around the few broken windows which are in the stable.

"Father Master has as his room the one formerly occupied by the stable boy. It is the extreme of poverty. Here, too, candle stumps provide the necessary lighting at night. The good Father is greatly affected moreover by the lack of books. He has practically none from which to prepare the conference which he must daily give to the Novices.

"In the vicinity of the stable stands a factory and the houses of workers which add to the inconvenience and trouble.

"Such is the 'Castle Witouek'."

Sodality Activity and St. Peter Canisius

Reports in the Province news from the German provinces show that Sodality activities are receiving their prominent share in these provinces. Among the many interesting accounts of the activities and history of the Sodality in Germany, the following item will appeal to all those interested in Sodality work, since it shows the

opinion of our great Saint and Doctor upon Sodality organization.

"The first Sodality in upper Germany was established in 1575 by the young Father Rem in Dillingen. This Father entered the Novitiate in Rome on September 18, 1566, and had for Novice Master the saintly Father Leunis who developed the already great virtue of his young novice. It appears that St. Peter Canisius received his information about the Sodality from Father Rem. In a letter from the holy Doctor to Father Francis Coster and the students' sodality at Cologne, Canisius says: 'We for our part must foster this true and promising hope and make greater the number of those who gather under the name of Jesus to defend the honor of the Blessed Virgin Mary and to show their loyalty to the newly established Sodality. The more modern may like to laugh about it; they may criticise when the young man of Christ sends his Hosanna and his Ave heavenwards. Nevertheless the modern world will have to admit in wonder that devotion to God's mother and the various activities of the Sodality are making an unheard of advance.' "—From *Nachrichten aus den Deutschen Ordensprovinzen*, July, 1932.

Graz—Unique Retreat Work

Convinced that it's an ill wind that blows nobody good, and taking advantage of the peculiar situation brought to pass by the depression, Father Thomas Rubatscher hit upon the idea of making even the economic difficulties of the day contribute to the spread of the Kingdom. In co-operation with the Sisters of the Sacred Heart, he put into practice the splendid idea for a retreat for the unemployed, with good results. Thirty-four retreatants made the Exercises for three days, and twenty-three of that number attended daily Confession and Communion. The Sisters

provided the meals, which were, of course, distributed gratis. At the close of the retreat, it was noticeable how unwilling the exercitants were to depart, conscious as they were of leaving a quiet haven for the misery they had forgotten for three days.

INDIA

Kurseong—Visit of Protestant Mission Society to Kurseong

Mr. Michael D. Lyons, a Theologian at St. Mary's College, Kurseong, India, writes of the success of new apostolate inaugurated last year by the American Theologians in India.

"As many of Ours will know, the criticism to which Protestant foreign mission work is being subjected has taken a definite form. Previous investigations have proved unsatisfactory to many interested persons and a new investigation is under way 'to determine the effectiveness and worth of certain American Protestant foreign mission work.' The investigation is subject to an Executive Committee of which Dr. Albert L. Scott, of New York City, is chairman. The different churches interested have committees for their own interests. The Baptist committee is headed by Dr. Scott, and there are committees for the Congregationalists, Dutch Reformed, Episcopalians, Methodist Episcopal, Presbyterians and United Presbyterians, each with five men on them. Fifteen Commissioners have been sent out under Dr. William Ernest Hocking, Professor of Philosophy at Harvard. These latter landed in Bombay, India, in October, and began their inquiries at once. This Laymen's Foreign Missions Inquiry, as it is known, travelled to the north, through Delhi, Lucknow, Benares and Patna to Calcutta. They

will work slowly down to Ceylon and then go to China, stopping at points on the way. They expect that the major portion of their investigation will be completed by June of 1932.

"In response to an invitation, Dr. Hocking replied that he would be glad to visit American scholastics at Kurseong, both as a social affair and to learn more about the work of the Catholic Church, adding that in Bombay the Indians had told the investigators many good things about the College conducted there by the Spanish Jesuits, and had thus all the members of the party anxious to learn more of Catholic work.

"A portion of the party that spent Christmas at Darjeeling called at St. Mary's theologate here on their way back to Calcutta. Among those who called were Dr. Hocking, Dr. Arlo Ayres Brown, Dr. Charles P. Emerson, Mrs. W. E. Hocking, Dr. Henry S. Houghton, Dr. Albert L. Scott, Mr. Harper Sibley, Mrs. Harper Sibley and Miss Ruth F. Woodsmall, all Commissioners and several of the wives of the Commissioners. Father Alphonse Wigny, then rector of St. Mary's, and the four American scholastics entertained the group to tea and showed the men through the house.

"The Commissioners lost little time in getting down to asking questions on such diverse topics as the sources of our revenues, the nationalities studying at St. Mary's, the course of training of the Society, the matter studied in the theologate, the relations of superiors and bishops in a mission, the mode of government of the Society, the fundamental reasons and psychological processes connected with the vocations of the different Americans at St. Mary's, the work they look forward to, their past experiences, furloughs, relations with the Protestants, observations on the differences in the mode of living of the Catholic and Protestant missionaries, mission methods, educational grants and conditions of these grants, the theory

of the priest's divine office, the religious service in Catholic churches on Sundays and others too numerous to mention.

"They expressed their surprise at the thoroughness of the training of the Society, the harmony of so many different nationalities and the strength and solidarity of the work of the Church. It was evident that they were all very well impressed by what they learned in what must have been for them their first opportunity to go through a large Jesuit house and study matters as they pleased. On the other hand the American scholastics were surprised to see men who hold such distinguished positions in America so ignorant of many of the basic facts about the Catholic Church."

Re-mailing Catholic Literature to India's Leaders

It is no exaggeration to say that, taken as a whole, the educated classes of India are phenomenally ignorant of Catholicism. "Christianity" is often discussed, and usually adversely, in books and articles written by Hindus, but by Christianity it is clear that they mean Protestantism.

Catholic missionaries, engaged for the most part in caring for numerous converts made in the last few centuries or in making new converts among the non-Hindu tribes, are aware of the situation and hope eventually to establish a house of writers in India and to publish more Catholic periodicals. Some attempts have been made to write for the secular press, but the writers are far too few and they find little leisure for this work.

Together with Father Paul Dent, S.J., also of Patna Mission, we tried in July, 1931, the experiment of re-mailing a few Catholic periodicals to Indian editors and librarians. The response to our first efforts was very encouraging. We then appealed to friends abroad to send as many Catholic periodicals as possible for re-mailing to non-Christian Indian editors, clubs,

libraries, colleges, and universities.

The object of the work is to disseminate information about the Church among the present and future leaders of India. No attempt at controversy is made. Information is simply offered to those who care to have it.

One year of work has produced results far beyond the earliest expectations. One might have expected misuse of the literature sent them, especially in writing against the Church. As a matter of fact not one such instance has come to the attention of the re-mailers. Letters of appreciation have been received from librarians of leading colleges and universities, asking that a regular supply of Catholic literature be sent them. Editors of influential reviews and newspapers have quoted frequently and at length from Catholic magazines and from the Encyclicals of the Holy Father, and always fairly. Catholic books are beginning to be sold in circles where they were almost unknown before. Requests have come in for articles by Catholic writers. These are but some of the results of the re-mailing work.

At present some five hundred magazines, newspapers, and pamphlets are sent monthly to some one hundred addresses. Much more remains to be done. There are a score of universities, nearly four hundred colleges, and perhaps two thousand editors who should receive suitable Catholic literature. The present depression makes it difficult to get all the literature that can be utilized.

It has been found that the persons who send magazines for re-mailing can often be relied upon to send alms for the cost of postage necessary for re-mailing. Thus the work is not likely to become a burden on any mission.

Care is taken that only the best Catholic literature is sent out, including such periodicals as *The Catholic*

World, The Month, The Dominicana, Thought, The Catholic Mind, The Universe, The Modern Schoolman, The Light of the East, Hospital Progress, The Catholic Medical Guardian, G. K.'s Weekly, America, The Commonweal, The Dublin Review, and *The Sign.* French and German periodicals of this type are also re-mailed when it is possible to get them. When such magazines as the *Sacred Heart Messengers,* which are more popular and less scholarly in tone, are received, they are utilized for distribution in club rooms and to individuals through parish priests in Calcutta, Patna, and other places. Nothing is wasted.

In addition to the above re-mailing work, efforts are made to secure exchanges between non-Christian Indian editors and Catholic editors in Europe and America. Appeals have been made, also, for subscriptions to be sent directly to addresses in India furnished by the re-mailers. One Knight of Columbus in the United States paid for twenty subscriptions to *Columbia,* an attractive monthly of the Knights of Columbus, to be sent to twenty collegiate libraries in India. Another zealous cooperator is trying to secure one hundred subscriptions to the philosophical monthly, *The Modern Schoolman.* When possible, books are sent out for review in the leading periodicals of India.

At the present time it is useless to think of writing enough articles to supply the needs of India's magazines and newspapers and to produce a literature specially adapted to India's college students and professors. Hence re-mailing as described above must be used as a substitute. It is encouraging to see that it is a decidedly successful substitute.

THE RELIC OF ST. FRANCIS XAVIER

We take the following excerpt from a letter of Archbishop Döring, of Poona, in which he relates the success of a pilgrimage from Alnavar to Goa to venerate

the relic of St. Francis Xavier:

"My first visit to the old Jesuit church Bom Jesu, was on the following morning to say Mass at the shrine of St. Francis Xavier. After Mass, I had the opportunity of closely examining the Saint's body through the glass windows of the silver shrine. The face and head are no longer fresh, but the skin on the face is still quite visible, as also the hairs on the head. The nose has disappeared; the mouth is open so that the teeth are visible. The left arm rests on the breast, the right is missing, for it was removed in 1616 at the request of Father General Aquaviva and sent to Rome. The feet show no decay, though they have shrunk. Two toes are missing from the right foot.

"Outside, thousands waited their turn to take their places in the procession passing in front of the shrine. Happily, the best of order is maintained. They pray and sing and go on waiting. I was told that every day 1,500 venerate the shrine, and that many people wait days before their turn comes. More than half a million people are said to have venerated the shrine.

"At the close of the exposition, before the body was replaced in the tomb, it was examined by a commission of five doctors. In their report, they testified that the flexibility of the skin and flesh and the general condition of the body after 370 years cannot be explained naturally."

Letters and Notices, July 1932.

IRELAND

Dublin—Centenary of the Gardiner Street Church

On the occasion of the triduum held in honor of the centenary of the first opening of the Church, the general good-will and interest of the Hierarchy and Clergy

gave every indication of appreciation and esteem for the work done by our Fathers during their century of ministration at this famous old Dublin Church. The days for the celebration were Ascension Thursday (May fifth), the First Friday of May, and the following Sunday.

The Milltown Park community was responsible for the ceremonies. Cardinal MacRory arranged his Confirmations so that he would be free to come to Dublin to preside on Ascension Thursday. The Archbishop left Sunday, May the eighth, free from all engagements and placed himself at our disposal for the day. Dr. Wall, the Coadjutor Bishop of Dublin, volunteered to sing the High Mass. Canon MacMahon, President of Clonliffe College, helped at settling knotty points of procedure. Monsignor Cronin asked to be allowed to take part in the public function, and Dr. Killian, of Australia, also made a request to be present.

His Excellency, the Nuncio, could not be sure of his movements, and could not promise to preside at one of the Masses. On returning to Ireland, and learning that another had been asked to preside, he insisted in coming all the way from the Nunciature, to give Benediction after the Holy Hour on Friday, as a sign of his appreciation of the work done in the Church. The Most Rev. Dr. MacNeely, of Raphoe, preached on the opening day, and gave no stinted praise to the work of the Society throughout Ireland and especially at Gardiner Street.

Archbishop Goodier, S.J., preached on the second day, despite very poor health. His sermon, on the Sacred Heart, (it was the First Friday), could be understood by the simplest person in the church, and made a great impression. After High Mass, there was Exposition of the Blessed Sacrament until 3.15. when all the children of the neighboring schools flocked

into the church to share in the celebration, and to pray for Gardiner Street.

The Holy Hour began at 7.45 in the presence of a huge crowd. The service was conducted by Father P. Nolan, and it was then that His Excellency, the Nuncio, gave Solemn Benediction. Over 4,000 people had received Holy Communion in the morning.

The scene in the sanctuary on Sunday morning will long be remembered. His Grace, the Archbishop, presided; High Mass was sung by the Coadjutor Bishop, Dr. Wall, and a number of other dignitaries were present in the sanctuary. The church was filled to capacity, and Archbishop Goodier was the preacher. During the Exposition of the Blessed Sacrament, which followed, the church was filled with the constant stream of visitors, and as evening approached, it was practically impossible to obtain an entrance. At nine o'clock, Archbishop Goodier, S.J., in full canonicals, emerged from the sacristy, accompanied by the whole Community, and entoned the Te Deum, in thanksgiving for the past century of blessings and for the continuance of the Divine blessing on the work of Our Fathers. A cable conveying the Papal blessing on the priests, brothers and people of Gardiner Street was read from the pulpit.

Thus ended the public celebration, which has left on us all a feeling of gratitude to God for its complete success, as a worthy testimony of the great work done for God by those who have gone before us.

Milltown Park—Father Devitt's Jubilee

On May twelfth, Father Matthew Devitt, S.J., professor of Moral Theology, celebrated his sixtieth anniversary in the Society. At the dinner in his honor, attended by Archbishop Goodier, Father Provincial and many guests, Father Provincial read a telegram from Father General, who sent his congratulations and applied sixty Masses, "ut Deus uberrime benedicat

eum." Father Rector spoke of Father Devitt's long connection with the faculty at Milltown, where he has carried out his great work of teaching Moral to almost all the priests in the Province. Many reminiscences of class under Father Devitt were recounted, among them "the Saturady morning trepidations, which his unfailing politeness somehow failed (and fails) to calm."

Father Devitt replied that he was deeply moved by the kindness of all, and wished them the long life and happiness he enjoyed, and still enjoys, in the Society.

Province News, July 1932.

ITALY

From the *Osservatore Romano* for July 31, 1932, we extract the following report of an example of heroic virtue displayed by one of the Fathers of the Province of Naples. Father Michael Petronella died September 21, 1931, at the comparatively early age of fifty-nine, of which the last ten years were spent in the obscure, but glorious apostolate of suffering. At the age of forty-eight, Father Petronella, who had consistently shown brilliance in studies and ability in office, was stricken by paralysis, which totally deprived him of the power of motion. Despite the disappointment this must have been to the bed-ridden sufferer, these ten years were the happiest and most inspiring of his life. In his room adjacent to the Chapel, where he could see the Tabernacle, he became student and director in the life of prayer and sanctity. Not only was he visited frequently by members of the Community in the Novitiate at Naples, but many eminent ecclesiastics also called upon him, not so much to console him, as to receive consolation and advice in spiritual matters.

Father Petronella had been ordained priest a year when he entered the Society in 1898, at the age of

twenty-six. He was born in Altamura, in the eastern part of Italy, December 3, 1872.

JERUSALEM

Father Mallon, the Rector of the Pontifical Biblical Institute in Jerusalem, under whose care the excavations in the valley of the Jordan are being carried on, relates a fine gesture of the Sovereign Pontiff on the occasion of the finding of some mural paintings during the course of the excavations. Reproductions of their find were sent to His Holiness by Fr. Bea, Rector of the Biblical Institute. The specimen most easily recognized was a bird of fine workmanship and in a sufficiently good state of preservation. Fr. Mallon writes as follows: "The day after the audience, two prelates of the Vatican arrived at the Biblical Institute and delivered to Fr. Rector an autographed letter of His Holiness together with a small package. The letter said in substance: 'The bird which your reverence sent me has laid some eggs in Rome. I hasten to send them to you. They are golden eggs and will serve you for the continuation of your excavations.' The package indeed contained some gold coins. Could St. Francis de Sales have said it better?"

JUGO-SLAVIA

The Vice-Province of Jugo-Slavia has recently tried, with considerable success, a new phase in the development of retreat work. Recently at the retreat-house, the Exercises were given to a group made up entirely of members of the Hierarchy. Nine Bishops, and four of the five Archbishops of Jugo-Slavia were in attendance.

MADAGASCAR

The widespread influence of Ours in scientific work, particularly in the field of Meteorology in tropical countries, is further attested by the following notice from *Chine, Ceylan, Madagascar*, a missionary publication of the French Jesuits:

"One word in closing about the Observatory of Tananarive. A decree of June 25, 1927, definitely associated with the Mission the work of forecasting cyclones, and the director of the Observatory, Father Charles Poisson, has been named chief of the meteorological service of the colony. It is a mark of the esteem that the authorities have for the work done on the hill of Ambohidempona. Last year, Father Poisson published a large volume on the meteorology of Madagascar to supplement his three-volume work "Histoire Physique, Naturelle et Politique de Madagascar." When the Academy of Science of the Colonies assembled in the great amphitheatre of the Sorbonne, the Minister of the Colonies presided and in the presence of M. Doumergue, President of the Republic, awarded the annual prize of 6,000 francs. The paper deemed worthy of this award, bore the rather appropriate title "Spiritus Ubi Vult Spirat." It was a study of cyclones in the Colonies and the work of forecasting them.

"Father Poisson has the role at Tananarive that Fathers Dechevrens and Froc played at Shanghai for fifty years, not to speak of Father Algue at Manila; that is, to forsee cyclones and typhoons and announce them while they are at a distance, and thus save thousands of human lives."

Chr. Burdo in *Chine, Ceylan, Madagascar* for March, 1932.

SPAIN

News of Dispersed Jesuits

All the scholastics and novices (1061) and most of the brothers (1138) of the Spanish provinces have been moved from Spain. The brothers have been sent to the various houses in Belgium and Northern Italy, where they are much needed. The distribution of the scholastics is as follows:

The novices and juniors of the province of Aragon are at Turin, Italy. The philosophers and theologians of the same province are at Aalbeck, Holland.

The philosophers and theologians of the other four provinces are at Marneff, Belgium.

The novices and juniors of the province of Andalusia are at Brussels, Belgium; those of Toledo at Chevegtone, Belgium; those of Castile and Leon at Tournai, Belgium.

With the closing of the twenty-six schools, 14,599 students were deprived of the instruction of their 709 Jesuit teachers.

Left to the Jesuits are the two observatories, the scientific review, *Revista Iberica,* and the leper colony at Gandia.

In the aggregate, the pupils of the Jesuit *free schools* in Spain numbered not less than 400,000.

Reaction of the People

More and more Catholic Spain is reacting to the anti-religious spirit which seems to dominate the new Government. The feast of the Sacred Heart was kept with great solemnity near Madrid at the spot where the country was consecrated to the Sacred Heart a few years ago, and a great monument set up. Confessions

were heard in the open, and the majority of those attending the Mass received Communion. The crucifix is everywhere being worn openly and attempts to remove it from the walls of orphanages and hospitals are constantly resisted, sometimes with success owing to the disgust of the workmen with their task. *El Debate*, the famous Catholic paper of Madrid, reappeared on March 26th, after sixty-six days of suspension by the Government. In addition to the ordinary edition, a sixteen-page supplement was published, dedicated to the work of the Society in Spain.

Madrid—Death of Father Cirera

Rev. Ricardo Cirera, S.J., who died at Barcelona at the age of 68, enjoyed a world-wide reputation as a scientist.

He was a member of the Spanish Academy of Sciences and Arts, the Pontifical Academy of the Nuovi Lincei, the Meteorological Society of France, the Meteorological Society of Vienna, the Solar Commission of the International Committee of Meteorology, and the French Society of Physics. He had attended many international scientific congresses and was the author of many scientific works.

Father Cirera entered the Society of Jesus in 1880 and was sent, a few years later, to Manila where he was the favorite pupil of the famous astronomer, Faura. He soon distinguished himself by his works on the magnetic fields of the Philippines.

From 1900 to 1905 Father Cirera visited the principal scientific centers of the world. Returning to Spain he founded the observatory at Ebro, devoted to the study of solar disturbances and special magnetic phenomena. This observatory became the Spanish Royal Institute of Astronomy. In recent years Father Cirera had left the management of the observatory to Father Rodes, while he devoted himself to welfare

work, particularly that of the St. Raphael's Association.

The last days of Father Cirera were saddened by two great sorrows, the burning of the Catholic Institute of Arts and Industries at Madrid, and the dissolution of the Jesuits. Many attribute his death to a broken heart.

American Assistancy

CALIFORNIA PROVINCE

Santa Clara University—Passion Play

The *Santa Clara*, official newspaper of the University, in its issue for September 8th, carries the news that the famous Passion Play, written by Clay M. Greene, of the class of '69, is to be presented this coming spring for the sixth time. The former productions had taken place in 1901, 1903, 1907, 1923 and 1928, the first presentation being in honor of the Golden Jubilee of the University.

CHICAGO PROVINCE

Cleveland—Retreat Work

An interesting letter from St. Stanislaus Novitiate supplies us with the following details of the retreat work carried on at the Novitiate during the summer. The universality of appeal which the Exercises have is very well exemplified by these typical items: in all, there were seven retreats given, during which 346 men

made the Exercises. Some one hundred and sixteen distinct occupations were represented. Retreatants who gave their occupation as clerk headed the list with 22, salesmen came second with 20, students were third with 18. Included in the list were a postmaster, five manufacturers, the assistant manager of a steel and iron company, five newspaper editors and executives, eleven contractors, police officers, and a brewer.

Geographically, the list was very representative. There were present residents of cities of Ohio, Pennsylvania, Illinois, Indiana, western New York, and forty-five from various Canadian cities.

MISSOURI PROVINCE

St. Louis University

The *Science and Culture* Series, a project under the guidance and general editorship of Father Joseph Husslein, Dean of the School of Social Service, has seven available titles: *The Christian Social Manifesto,* by Father Husslein; *The Unemployment Problem,* by Father Thurber Smith; *The Cheerful Ascetic and Other Essays,* by Father James Daly; *The Jesuits in Education,* by Father McGucken; *The Memoirs of St. Peter,* by Father Kleist, *Experimental Psychology,* by Father Gruender, and *The Gospel Guide,* by Father Dowd. The various authors and the Bruce Publishing Company are cooperating most heartily with the general editor, to perfect details of the ambitious program of bringing Catholic influence to bear on the intellectual problems of the day. Further volumes will be published regularly during the coming months.

Father Thorning's Work at Geneva

The following is a resume, taken from the pages of the Missouri Province *News-Letter,* of Father

Chicago, Illinois, St. Ignatius High School	1

Total from Jesuit Schools—59.

B. Non-Jesuit Schools

Cathedral School, N. Y.	1
Johns Hopkins	1
Mahanoy City High School	1
Manhattan College	1
Mt. St. Mary's Seminary	1
Niagara College	1
Notre Dame	1
St. Ann's High School, Freeland, Pa.	1
St. Benedict's Prep	1
St. Francis' High School, Brooklyn	1
St. Mary's High School, Williamsport	1
St. Thomas' College, Scranton	1
St. Thomas' High School, Scranton	1
West Philadelphia Catholic High School	1

Total from non-Jesuit Schools—14.

Grand total of Scholastic Novices—73.

BALTIMORE

Death of Father O'Carroll

After an illness of several months, Fr. Peter J. O'Carroll died on August 17th at the Mercy Hospital, Baltimore. Father O'Carroll was stricken with paralysis last may, three weeks before he was to have sailed for Ireland with Archbishop Curley to attend the Eucharistic Congress. Father O'Carroll had celebrated last year his golden jubilee in the Society. He had been for many years the State Chaplain of the Knights of Columbus, and the esteem in which he was held by that organization was well attested on the occasion of his jubilee, when they tendered him every manifestation of appreciation and good-will. The funeral Mass was celebrated by Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore.

The Woodstock Letters hopes to follow this short notice with a fuller Obituary in the near future.

BUFFALO

Canisius College

In the celebration held by the City of Buffalo in honor of the hundredth anniversary of the granting of the City Charter, Canisius College took one of the leading parts. The ten-day celebration was organized and directed by a Committee formed from the leading business men of the City, and arrangements assigned to the College the final evening of the program. As its contribution, the College presented a Pageant-Drama, written and directed by Rev. Edward B. Bunn, S.J., professor of Junior Philosophy, who found able and generous assistants supplied by D'Youville College, the Buffalo School of Fine Arts, the Alice V. Munger School of Dancing, and the Department of Education. Faculty members of Canisius assisted in the direction and production.

The Pageant-Drama depicted in dramatic style the historical development of the Niagara Frontier from the days of the French explorers and missionaries to the present era. The presentation was done in pantomime, to the accompaniment of the Buffalo Symphony Orchestra and the theme and significant actions were explained over an amplifying system. The setting for the presentation, on the shore of Lake Erie, the ideal weather, the appeal of the theme and the splendid crowd (the papers estimated 25,000), all combined to make the contribution of the College to the civic celebration the most significant and striking of the entire Centennial demonstration.

The impression made by the Pageant-Drama, "Civilization," may be estimated by the following quotation from the *Buffalo Evening News*:

"Furnishing a brilliant, impressive finale to the city's ten-day centenary celebration, the romantic story

of Buffalo's obscure beginnings and development once again was told in dramatic pageantry Sunday evening, July 10, when the allegorical drama "Civilization" was presented in Centennial Park by Canisius College.

"By unfolding sequentially the entire history of the city in one sweeping, resplendent spectacle, the masque forcefully and finally emphasized the significance of the observation thus brought to a close. It was a fitting climax to the greatest civic demonstration the city has ever known.

"The impression created by the gigantic presentation should linger long in the memory of the thousands who packed the stadium and the surrounding grounds, thus fulfilling one of the objectives of the Centennial, which was to awaken the city to a greater historical consciousness.

"The Canisius College masque, however, approached the story of Buffalo from another angle than the bare historical, its purpose being to show the triumph of civilization over the wilderness, as shown by the development of Buffalo.

"And this it accomplished in a manner that reflects praise on all concerned with its production.

"Moving along smoothly from the beginning, the story was built up swiftly but completely in a series of well-executed allegorical representations. The romance of the story itself was not lost in the endeavor to bring out the allegorical purpose of the presentation, but rather was fused with the allegory in such a fashion as continually to command the interest as well as aesthetic appreciation."

The *Buffalo Evening Times* called the masque "more than an adequate presentation, rather the dramatic high-light of the Centennial," and commenting on the costumes, says: "It is doubtful if Buffalo has ever seen a more notable collection of brilliant, suggestive, individualized costumes on any stage."

The conclusion would seem to be rightly drawn that the College has, by this presentation, won a further place in the esteem of the City both for itself, for the Society and the Church. It is significant that the two features of the Centennial which created the deepest and widest impression, were the Field Mass, celebrated on Sunday, July 3rd, at which Rev. Rudolph J. Eichhorn, S.J., President of Canisius College, preached the sermon, and which was attended by an estimated crowd of 30,000, while the Protestant Vesper Services that same afternoon drew but a handful, and secondly, the masque presented by the College. Buffalo received some indication, at least, of the strength of Catholicity and its interest in the civic welfare and progress.

JERSEY CITY

Inauguration of Hudson College

A short three years after the re-opening of St. Peter's College, public interest and co-operation have made possible the expansion which will be projected this fall, when the College will open a new division, the Hudson College of Commerce and Finance, to be conducted in the new Chamber of Commerce building in Jersey City.

The recently issued bulletin of the new College lists the officers of instruction for the first year, courses of instruction, requirements, and so on.

We quote from the bulletin of the new College:

"On April 3, 1872, the Senate and General Assembly of the State of New Jersey incorporated St. Peter's College, Jersey City, N. J., and conferred upon it the right 'to appoint professors and provide instruction in the arts, sciences, law, literature and medicine, and to exercise all the powers, functions and prerogatives of a University.' That this includes the right to organize a college of Commerce and Finance without further and formal approval was affirmed by Charles H.

Elliott, Commissioner of Education of the State of New Jersey, November 23, 1931.

"Hudson College is under the direction of the Jesuits, but they have not attempted here an application of the Ratio Studiorum. Commerce and Finance are taught in the prevailing American fashion, stressing information, rather than formation. In this respect, it is true, Hudson is quite unlike St. Peter's. The two colleges have, however a common heritage in the Catholic philosophy of life which permeates every course in Ethics, Law, Economics, Literature and History."

Rev. Robert I. Gannon, the Dean of St. Peter's College, is also the Dean of the newly founded Hudson College.

New York—New Edition of the Catholic Encyclopedia

"The Sovereign Pontiff is indeed happy to receive the good news that there is to be another edition of that distinguished work entitled 'The Catholic Encyclopedia.'" So writes the Papal Secretary of State, Cardinal Pacelli, to Father Wynne, as he sends the Pope's blessing on the projected revision of the monumental work for whose origin Father Wynne deserves the thanks of every Catholic. The original work was completed between the years 1904 and 1914, and since that time, over 60,000 sets have been sold. Realizing that modern advance in the sciences, education, Catholic scholarship and history have made a revision desirable, and that, as Cardinal Pacelli says, "Very great indeed is the gain accruing to our holy religion" from works of the scholarly standards of the Catholic Encyclopedia, Father Wynne plans an early start on the new edition, which will contain several thousand new articles, and whose format, in type, plates, illustrations and maps, will be entirely new. So will this work, which the *Dublin Review* called "the greatest triumph of Christian science in the English tongue," keep abreast of the times.

NEW YORK

Father Longo's Jubilee

On June 29, 1932, Nativity Parish in New York had the honor of celebrating Father Longo's Golden Jubilee. The Mass of Thanksgiving for the fiftieth anniversary of his ordination to the Priesthood was attended by a large number of friends, among them many priests to do honor to the Jubilarian.

Father Quinnan, former Pastor of Nativity Church, was Deacon, and Father John Brosnan from Woodstock College, acted as Sub-deacon.

Father Longo was born at Enna, Sicily, on the 28th of February, 1859, and was ordained Priest in June, 1882. The parish church of St. John the Baptist at Enna enjoyed for five years the first fruits of his ministry. He entered the Society in 1887, and after the completion of his noviceship at Notabile, Malta, was sent as a missionary to the island of Tinos, Greece.

In November 1893, he gladly answered the call to work among the Italians in New York in the Mission of our Lady of Loretto, founded by Father Russo, S.J. There he ministered zealously to the spiritual needs of his flock that was being led astray by various Protestant sects.

From the Loretto Mission he was transferred in 1919 to the neighboring Nativity Church, which was then entrusted to the Jesuit Fathers. Father Longo has remained faithfully at his post for the last forty years.

New York—St. Francis Xavier's Church

The following letter of appreciation was recently received:

The Society of the New York Hospital,
Incorporated 1771
Thomas Howell, M. D., Supt., New York Hospital
July 11, 1932

Rev. Francis X. Delaney, Pastor,
Church of St. Francis Xavier
30 West Sixteenth Street,
New York City.

Reverend Dear Father:

The Society of the New York Hospital will close its building at 8 West Sixteenth Street on August 1st. I wish at this time to express our gratitude to yourself and the priests of St. Francis Xavier for the cooperation you have always given us. It has made our work much easier to have had in the same block with us such as institution as yours. It has also meant much to our patients, the majority of whom are of the Catholic faith.

I wish particularly to express our keen appreciation of the work done by Fathers Hogan, Duffy, Martin and Delihant. They have responded promptly and cheerfully day and night to the calls of our patients.

We all have the kindest recollections of Father Casey who for so many years responded to our calls.

I am
Respectfully yours,
THOMAS HOWELL.

Fordham University Commencement Exercises

The Eighty-Seventh Annual College Commencement of Fordham University took place on the University Campus, on Wednesday, June 8. His Eminence Patrick Cardinal Hayes, Archbishop of New York, presided at the awarding of approximately six hundred and eighty degrees to the graduates of the various departments of the College of Arts and Sciences, Graduate School, Teachers' College and the Schools of Sociology

and Business Administration. Fordham University conferred the honorary Degree of Doctor of Letters on the Right Rev. Edward A. Pace, S.T.D., Ph.D., of the Catholic University of Washington, and Joseph J. Reilly, M.A., Ph.D., professor of English at Hunter College. The Rev. Henry F. Xavier of the class of 1878, and the Hon. William D. Cunningham, former Judge of the Court of Claims of the State of New York, were recipients of the honorary Degree of Doctor of Laws. Morgan J. O'Brien, former Presiding Justice of the Appelate Division of the Supreme Court, Alphin J. Cameron, James F. Carey and Michael F. Dooley received gold medals in honor of the sixtieth anniversary of their graduation from Fordham University. Engraved upon the medal is the following Latin inscription: "On this sixtieth anniversary of his graduation, Fordham joyfully again bestows this golden honor upon ....., a son eminent in his life and achievements."

The addresses to the graduates were made by Cardinal Hayes, Father Aloysius J. Hogan, S.J., Ph.D., President of Fordham University, and the Honorable Clare Gerard Fenerty, Assistant District Attorney of Philadelphia. Cardinal Hayes denounced the intellectual communism rampant in the world today, and called upon the graduates to check these false doctrines by means of their Catholic principles and teachings.

Mr. Fenerty declared in his address that the Catholic educational system "civilized and Christianized the world, and kept burning the torch of learning when all the world was dark. So immense is the contribution of Catholicity to the progress of human thought that it is no exaggeration to assert that there has been no genuine culture but hers in the Western World from the day when she first lifted the pagan from the blind worship of his marble gods and raised the Nordic bar-

barians to civilization. Is it any wonder," he asked, "that Catholics are proud of their educational system? As a system it has not been surpassed and in open competition it has yet to find a superior."

Father Aloysius J. Hogan, S.J., Ph.D., President of Fordham University, denounced the disrespect and disregard for all authority, human and divine, as one of the most devastating moral ills of the present day. "One of the paramount principles of the Catholic Church," Father Hogan said, "is that all authority is from God. The practical Catholic, therefore, knows the virtue of obedience and reverences properly constituted authority."

"What we need in this country today is more selflessness and less selfishness in our national life, in our business world, in our social activities, in our own individual lives. We need, yes, we sorely need in America today a speedy return to the principles of Jesus Christ, so clearly reiterated in the Encyclicals of Our Holy Father, Pope Pius XI."

Pharmacy and Law School Commencements

Dr. James H. Kidder, A.B., '24, M.D., '28, Cornell, new Dean of the School of Pharmacy, and Dr. Edward R. Cunniffe, director of the Surgical Department of the Fordham Hospital, addressed the graduates of the Pharmacy School on June 7th in the University Gymnasium. One hundred and sixty-five degrees were awarded to the graduates of the Pharmacy College.

The Commencement exercises of the Fordham University Law School were held on the University Campus on Thursday, June 9th. The Law School graduates, two hundred and seventy-five in number, were addressed by William F. X. Geoghan, district attorney of Queens County, and Father Aloysius J. Hogan, S.J., President of Fordham University. Mr. Geoghan said

that all the copious laws of our nation and other countries were contained in the Ten Commandments; and that by a strict adherence to these laws, man would find the panacea for the discord and corruption in the world today. Father Hogan stressed the fact that "all human legislation should be a reflex of the Divine Law. Hence any true study of law must take into consideration the Divine Law, else there is no real sanction for the principles upon which that study must depend.

"Today the existence of the Natural Law, of the moral order, of God as the Creator and Ruler of the Universe, is questioned or denied by most people. Certainly in America today we cannot feel proud of the effects in our legislation of this denial."

PHILIPPINE ISLANDS

The Ateneo de Manila Fire

A Letter from the Reverend Richard A. O'Brien, S.J., Rector of the Ateneo de Manila

"This letter, even in the face of depression days, is sent to you to inform you of our loss, and to enlist your very needed help.

"The complete destruction of the Ateneo de Manila with all its properties, its museum and library, the other indispensables of academic operation, school furniture and text-books, the entire equipment of all of its various organizations, athletic, musical, dramatic, the valuable military accoutrement of the cadet corps, all the records and files and relics of generations is a reality too huge for the mind to digest and realize. Even the Ateneo faculty, students and alumni who had intimate knowledge of what the Ateneo means in Manila and in the education of the entire islands could

not comprehend a disaster so sweeping, so universal, so sudden. We cannot therefore hope to convey to you all that it means when we say that on the evening of August 13, 1932, the Ateneo de Manila was burned to the ground. But your sympathy, upon which we do not hesitate to rely, will help you to bridge the gap that lies between the dreadful truth and this inadequate expression of it. We will try to give you some account of the fire, of our losses, and of our most pressing needs. We are not forgetful, of course, that at this time your will to help is probably far in excess of your resources. We confine this plea therefore to a request for assistance in the reconstruction (as far as that is posssible) of our students' library.

"At about 9 o'clock in the evening the towers of Saint Ignatius Church adjoining the Ateneo were suddenly illumined by the flare of a blazing building three blocks away. A fire had started in a small shop next door to the Land Registration Office. This government building was unquestionably doomed, because the flames had wrapped the whole structure of the store before any attempt was made to check them. When the Land Registration Office lit the night with its larger fire, a general alarm was turned in, for it now became evident that the whole Walled City was in danger of being devoured by one monstrous, uncontrollable conflagration. There was neither concentration of the water supply on those sections where the fire was spreading nor any attempt to wet those sections of the adjoining buildings that were not yet touched by the flame, but were lying directly to the leeward. The dormitory of Santa Isabel College was already pricked by the fiery forks darting from the windows of the Land Registration building.

"There was at this point some doubt as to whether Santa Isabel would go, and some hope that the fire was under control. Flames had appeared earlier on

the edge of the roof, but now there was nothing but clouds of black smoke rolling out in great banks from some place in the center of the building. The doubt was dispelled and hope vanished when the roof of that building crashed in to the ground and the shell that was the college vomited flame and glowing char in one burst to the skies. The roof had been hiding the inferno that was rising like an angry tide within Santa Isabel College. It was not going to be destroyed, it was already in ruins.

"Between Santa Isabel and the Public Works Building there is a street about eighteen feet from curb to curb. If the fire jumped this gap the Ateneo was lost; and the fire did jump it and spread rapidly through the Public Works Building. All had already been ordered out of the Ateneo; but the Fathers made one last search of the dormitories and corridors. In the meanwhile others of the faculty were engaged in helping the Sisters of Saint Paul's Hospital remove the sick. So intense was the heat generated by the burning of Santa Isabel and the Public Works Building, which is contiguous to the Ateneo, that it was impossible to remain within our building even before the flames touched it.

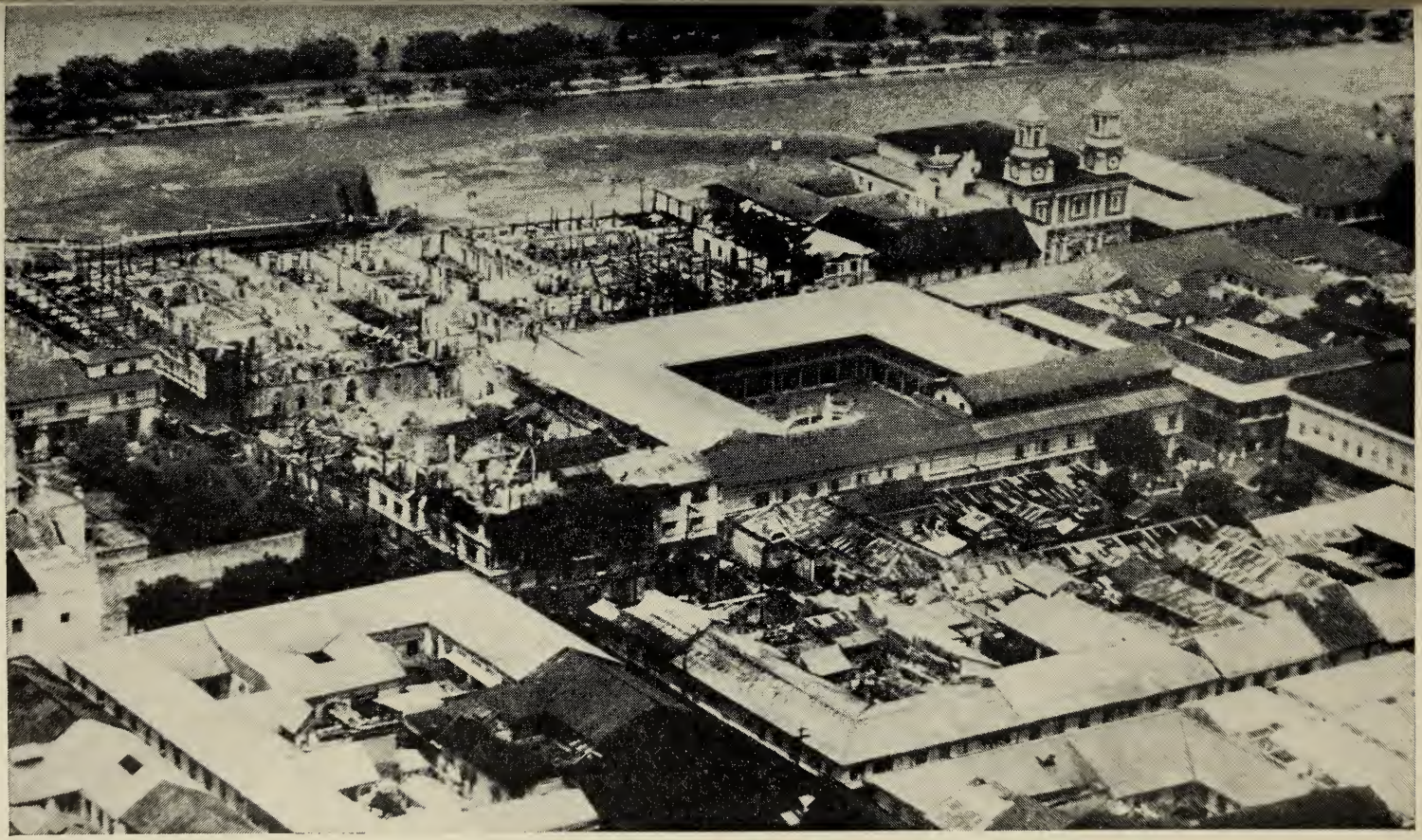
"Finally the hour of the Ateneo was at hand. The only explanation of the rapidity with which it was consumed is that the wood had been raised to its kindling temperature by the heat from the other buildings. It was a fact observed by all that once the flame reached the Ateneo it was ignited throughout its whole length and breadth with an almost explosive violence. One minute after it caught fire it was burning on three sides. Father Hurley, who later was responsible for the safety of the old mission house and who at this time was fighting his way into the far end of the building with a fire hose, said that the flame and smoke roared down the main corridor as if it were

coming over a broken dam, a veritable cataract of fire. Twenty-five minutes after the flames were first seen in the Ateneo building, the roof and walls had been completely destroyed. No one had hoped when the fire began in the main building of our college that the mission house, a small structure across the street (but connected by a bridge) would ever survive. It was even probable at this time that Saint Ignatius Church with its invaluable and irreplaceable wood carvings would soon be nothing but a little filament of glowing embers. However, there was one who did hope to meet the fire's ugly challenge; and he met it. Thrice deserted by firemen he fought to keep the hose inside of the main building. There was only one wall now that was not burning. and through the doors of this wall he continued to shoot a lone stream of water. With the help of a changing wind and volunteer assistants he kept that one wall wet. The flames broke through the upper part of the wall and even stung the eaves of the mission house to a lethal glow, but the rest of the wall, guarded well by the Ateneo's Prefect of Discipline, served as a blanket to wrap up the intense heat within the main building, which was by this time roaring its way to ashes like a blast furnace. The mission house and old Saint Ignatius Church are standing today, the college building of the Ateneo de Manila is no more.

"We are deeply grateful to the protection of Heaven over our boys. Not one of them was injured even in the least, but nearly all the boarders, about 280, have lost all their clothes, except what they wore. Some have had to borrow shoes and trousers.

"The building that was destroyed should not properly be called the main building; it is rather the entire college. The grade school, high school, and college departments had their classes there. It was also the dormitory and study hall for all. The greater part

ATENEO DE MANILA—REAR VIEW



ATENEO DE MANILA—AIRPLANE VIEW OF RUINS

Courtesy Associated Press

of the faculty lived there, and all the offices were in that building. It contained the various laboratories, the famous Ateneo Museum, and the students' library.

"According to your viewpoint, you will think of one or the other of these as more valuable. The absolute necessity of classrooms and dormitories will be solved during the next month by the renovation of San Jose Seminary, where the school is going to reopen on September 19th. Temporary buildings are going to be constructed for the different laboratories, of course it will not be possible immediately to restore the physics and biology laboratories to their former excellence. They were among the best equipped laboratories in the Philippines Islands.

"The loss sustained in the destruction of the museum cannot be repaired. The newspapers were probably correct when they said it was the best of its kind in the Far East. Some few manuscript works of Jose Rizal, the national hero and alumnus of the Ateneo, were however saved.

"Now let us say a word on the prime purpose of this letter, the loss and reconstruction of the students' library. It was of course a total loss. There were in this library some 11,000 volumes. It has been gradually built up during the last ten years. Originally there were many generous contributors in the United States who gave the library its start. Without again calling on those who are able to help us with what books they can spare, we will be unable even to begin to build our library anew. It would be out of the question in our present straightened financial condition to buy new books or even old ones. We are thrown therefore on your charity.

"We shall need an Encyclopedia Britanica or Americana, and a Catholic Encyclopedia, the set, Book of Knowledge, several large dictionaries, the works of English poets, essays, history, books of philosophy,

and of course, novels; but the reference books, especially in English literature and philosophy and the sciences, will be our pressing need. To sum up, we need a library for a high school and college with a registration of over 600 students. Any books sent us may be addressed to us at Manila or to the Rev. George J. Willmann, S.J., 501 East Fordham Road, New York City.

"The Ateneo was founded in 1859 and since then has been doing its work of educating the youth of the Philippines in knowledge and in virtue. The Lord saw fit in 1932 to take the sword from the hands of His servants. Why we were stripped of our natural resources is another of life's thousand mysteries. All one can ever know is that we must go on, though the Divine purposes are hidden from us. We deal with the things that are seen and rely ultimately on the things that are not seen. We must have and use the natural means; and make every effort in the natural order, while we know not the mysteries of the supernatural order where our accomplishment is. That is our duty. If you help us to provide these natural means, that is your charity.

"In this spirit we will if possible produce an even bigger and better Ateneo. We can at least do our best with what is at hand and calling on those we know are of the same spirit to help us, we will await the Lord who giveth the increase."

Sincerely Yours in Christ,

RICHARD A. O'BRIEN, S.J.

Supplementary Notes about the Ateneo de Manila Fire

A letter of Governor General Theodore Roosevelt to Father O'Brien runs as follows:

"I am distressed at the calamity that has overtaken

the Ateneo. So many of my friends,—men whose character and ability mark them out above their fellows,—are graduates that I have grown to have the deepest respect for the work that the College has done and is doing.

"Last night when I was at the fire I missed you, and so did not have a chance to tell you personally how sorry I am. With some of the firemen I stood at the top of the stairs in the east corner of the building, and thought of the trouble and difficulty that this misfortune was throwing in the path of your splendid work."

The Manila Tribune a day after the fire printed a few very interesting items. Among them were the following:

"The sacred image of the Virgin of the Immaculate Conception at the stairway of the Ateneo College Hall, which held so much meaning for Ateneo students and alumni, was among the last to disappear as the College blazed up last Saturday night and finally collapsed into flaming ruins. It stood like a white shadow amidst a fury of flames and black smoke . . ."

"The first hose to be run from a fire plug to the Ateneo building was carried by the Jesuit Fathers of the Ateneo. The Jesuits have not forgotten the discipline required by their Society . . ."

"A former student of the Ateneo rushed through the burning building into the chapel and rescued a woodcarving of the Sacred Heart made by Rizal, the national hero of the Philippines, when he was a student at the Ateneo . . ."

"The University of the Philippines and the La Salle College have offered their laboratories in physics, biology and chemistry for the use of Ateneo students who lost their laboratories in the Intramuros fire on Saturday night. The Ateneo laboratories, especially that for physics, were among the best equipped in the city . . ."

The following statement was issued to the press by Father Henry C. Avery, S.J., Professor of Biology at the Ateneo, with regard to the loss of scientific equipment, and the destruction of the Museum:

"A collection of sea shells, corals, and minerals, unequalled in the Orient, and never to be replaced, perished in the flames which gutted the Ateneo Museum. But while this was the most valuable collection in the Museum, this was not the only group of inestimable price that was destroyed. One of our most unique collections was that of the ancient Filipino, and particularly Moro, clothing and weapons. The pieces were all originals and of great age, dating back long before the coming of the Christians to the Islands. Those old native relics will never be replaced, and I know of few places in the world which had as complete a collection.

"Priceless manuscripts have gone up in smoke. Old Mohammedan writings and many in the ancient Filipino script were among them. Then there was our ornithological collection, which was one of the most comprehensive in the Far East. We had specimens of birds not only from the Philippines and elsewhere in the Orient, but from Europe and America as well.

"In fact the whole natural history department was invaluable. The ethnological department was very complete, and one of the most valuable parts of it was the collection of skulls and skeletons of all the races of the Philippines.

"One of the saddest losses to the school, apart from the Museum, was that of a collection of photographs. Father Rector for the past year had been collecting the photographs of all the Alumni of the institution, from the very beginning. He had a fine exhibit, arranged in swinging racks. That's all gone.

"In my own department, the pre-medical laboratories, instruments of great value have been destroyed.

Then too, there were the books. There was a first edition of the work on Botany by Linnaeus, in the original Latin. I wouldn't hazard an estimate of its value. There was a complete file of the *Philippine Journal of Science* beginning with No. 1, and coming right down to the present.

"The Rizaliana division consisted mainly of manuscripts and several statuettes which Rizal had carved. Only a few of the manuscripts were saved.

"No effort was made to save anything in the building once one end of it caught fire. The moment the lights went out, we had all the boys out of the building. When one end of a building such as ours gets hot, there is no telling which way the fire will run, and we gave strict orders that no one was to try and save anything. Once we got them out of the college, we forbade anyone to reenter the building. As a matter of fact, once the building caught fire, it was a matter of minutes before it was all enveloped in flames."

Father O'Brien, Rector of the Ateneo, made the following announcement on the day after the fire:

"The Ateneo de Manila will reopen all classes on September 19th at their new location, San Jose College, Padre Faura, Ermita. A sympathetic arrangement has been made with the Bureau of Education. Both Secretary Albert (Secretary of the Bureau of Education) and Commissioner Buckisch (Commissioner of Private Schools) have assured the Ateneo Fathers that they appreciate their tragic difficulty, and allow them one month vacation from date until September 19th,—without any diminution of credits.

"Immediate steps are being taken to renovate the seminary building in preparation for the resumption of all Ateneo classes on September 19th. The situation at San Jose is a splendid one with well shaded and flowered gardens of 10 acres extent which will

afford ideal playgrounds for many forms of recreation.

"The Ateneo Fathers wish to thank the multitude of friends who showered sympathies and offers of help in their hour of great trial. We assure them and all the friends of the Ateneo de Manila, the parents of its students, past and present, that with God's help they will see a new Ateneo rise in good time to continue the glorious record of seventy-five years of Ateneo de Manila educational history."

The Philippines Herald in an editorial, said in part:

". . . *The Herald* sincerely laments the misfortune of the Ateneo Fathers . . . Of necessity, their spiritual and educational activities, at least during this year, will be interrupted and handicapped. But we have such confidence in their recuperative powers that we are willing to predict that they will presently recover completely from their material losses. It is consoling to know that, with the exception of some historical objects, everything else that they have lost can be replaced. The Ateneo Fathers . . . are indeed still in possession of their undaunted spirit of enterprise and forbearance; they will always find a way to continue their most praiseworthy mission in the Philippines."

A glaring headline on one of the sports pages gave out the news "Ateneo to Continue in N. C. A. A. (Basketball) League." It was learned later that the company of Alkans', Inc., a sporting goods house, had offered to outfit the entire Ateneo basketball team free of charge.

According to a letter: "Only a few things were saved. Among them were:—The Ateneo Trophy Case. A few of Rizal's works. Nearly all of the Boy Scout property. The records in the fire-proof safe in the office of the school secretary."

"The Alumni are gathering next Sunday (the Sunday following the fire) to offer their financial help and practical services."

It is generally admitted that the Manila fire apparatus was defective and the work of the fire department on the scene of the Ateneo conflagration was very poorly directed. Two years ago, the fire chief himself said in his report: "The fire engines in five of the eight stations are unreliable due to exceptionally long service, and the impossibility of securing spare parts for repair."

The Manila newspapers estimate the Ateneo loss as over one million dollars. This may be somewhat exaggerated. The insurance, it has been learned, amounts to two hundred thousand dollars. Definite news on this point can scarcely be expected for several months.

The most consoling incident of the fire is narrated by the *Manila Daily Bulletin*:

"During the confusion attending the evacuation of Santa Isabel College, a tragedy almost happened when Sister Monica, aged 69, and a paralytic, was momentarily forgotten . . . Two unknown students from the Ateneo de Manila played heroes' roles when they rushed the helpless Sor Monica in an armchair to the Ateneo, which was not yet burning at that time. Here she was given some water, and later she was taken to the Colegio de Santa Rosa . . ."

According to the *Bulletin*, the Fathers of the Ateneo were doing rescue work at Santa Isabel College, when the Ateneo suddenly caught fire.

The Archbishop of Manila, the Governor-General, the Mayor of the city, the Police Chief, the Fire Chief, the Colonel of the 31st Infantry and most of his regiment, were present at the fire. The soldiers prevented the fire from spreading to the Augustinian Monastery, which occupies the block adjoining the scene of the fire. The monastery is the second oldest building in the Philippines Islands; it was built in 1599.

THOMAS B. CANNON, S.J.

GEORGETOWN UNIVERSITY NOTES

At the Georgetown Commencement June sixth, the Chief Justice and the eight Associate Justices of the Supreme Court of the District of Columbia were present in a body. Their associate, Mr. Justice Jesse C. Adkins, Georgetown, LL.B., 1900, for over thirty years Professor at the Law School, received the degree of LL.D., honoris causa; this was the only honorary degree given in 1932. The Commencement address was delivered by Mr. Justice Daniel W. O'Donoghue, A.B., '98, LL.B.,'00. The speech was so well received that the World Broadcasting Company has requested that a record be made for distribution over the air. The Tropaia exercises were held the evening before in the College Quadrangle, at which the Belgian Ambassador was the guest of honor. His speech was so replete with facts pertaining to the Society that some thought the material had been supplied by Ours, whereas it was not known at the College that His Excellency intended to speak until a few hours before. We feel Ours will appreciate its transcription:

The Belgian Ambassador's Speech, Tropaia Exercises, June 1932

Reverend President,
Members of the Faculty and Students,
Ladies and Gentlemen:

It is a special pleasure to me to have this opportunity to foregather with you tonight, on the occasion which marks the rounding out of another year of successful accomplishment in the dissemination of knowledge and the training of youth.

You venerable seat of learning is one for which I have profound admiration and respect, but, in addition to that, there are many associations both personal

and traditional, which bind me specially to Georgetown University.

"Since my arrival at my present diplomatic post, your President and Vice-President have accorded me the privilege of their personal friendship and have contributed to make my stay in Washington additionally agreeable. Moreover, there is a close bond of intellectual intercourse which unites your University to my country and which gives you a special place in the affections and regard of myself and my fellow-countrymen.

"The great Founder of Georgetown University, Father John Carroll, afterwards Archbishop of Baltimore, received a large part of his early training in Belgium. I believe he spent some fourteen years in the study of philosophy and theology at Liege, and after his ordination there, continued for several years in teaching both at St. Omer and at Liége. One of the early Presidents of your University, Father Leonard Neale, who eventually succeeded to the archepiscopal throne, also made his preparatory studies in Belgium, at Bruges and at Liége. I have the impression that his brother, Father Francis Neale, another of your Presidents, likewise studied in Belgium. Indeed, I believe it is true that many of that devoted band who first brought the torch of learning to the shores of the Chesapeake and of the Potomac had been prepared for their mission in Belgian Jesuit colleges. That great pioneer, Father Andrew White, who planted the first seeds of education in these parts, had, himself, been initiated into the Society of Jesus at Louvain. From those small seeds, faithfully tended and nurtured by his successors, have sprung up countless schools and colleges throughout the land, and we see here, today, one of the first and finest fruits of that planting in your great University at Georgetown.

"These early associations have served to give to us a special interest in your institution. But that was only the beginning of our intercourse. After the establishment of your schools on the Potomac, many of my fellow-countrymen came to Georgetown and to your novitiate at Whitemarsh. These two places, under your auspices, became the training ground where many young Belgian priests were prepared for their future work and whence they went forth on their mission, bringing not only their faith but also the advantages of education to the Indian Tribes and to the white settlers of the West.

"Among these Belgians, I may mention: Father Van Quickenborne, who was Master of your novitiate for a number of years: Father Timmermans, his assistant in that responsible office; and that great pioneer, Father De Smet who spent a period of preparation at Whitemarsh, before starting on that long adventurous and devoted crusade in the West which won for him the admiration and gratitude of men of every creed. There were many others. Among them was Father Van de Velde of Termonds, who after serving as professor of rhetoric and French at Georgetown University, became Bishop of Chicago and ended his useful career as Bishop of Natchez.

"I mention only a few names to recall the early connections and friendly relations which have existed between Belgium and Georgetown, and I am glad to be able to add that our scientific relations have continued down to the present day when we find among your professors such distinguished scholars as Father Francis J. Burke and Dr. Strakhovsky, the former having made some of his theological studies, the latter his historical studies at our ancient University of Louvain.

"It was to perpetuate this long-standing friendship and these ties, both ancient and modern, that my predecessor as Ambassador at Washington, His Highness Prince Albert de Ligne, had the happy idea of offering a medal to the students of your School of Foreign Service for the best essay on a subject connected with the history of Belgium. It is a great pleasure to present tonight this medal to Mr. Creston B. Mullins of Washington, D. C., and to have the opportunity to congratulate him upon this well-merited recognition of his work.

"At the same time, I avail myself of the occasion to congratulate the University of Georgetown upon its long and glorious career which covers almost a century and a half. For nearly four hundred years the Society of Jesus has been renowned for the erudition and culture of its members and their proficiency in teaching. Your own University, here at Georgetown, under the auspices of that Order has rendered conspicuous service in the field of education. Your influence has not been limited to those who have sat here at the feet of your learned professors, but your light has shone far and wide. By your example, through your prestige and through the efforts of the sons of this Alma Mater, your University has been the progenitor of numberless schools and colleges throughout the country, and has brought the benefits of education to myriads of men of every faith and creed.

"May your University ever grow and prosper in its good work and may the ties which bind my country to your great institution be ever strengthened and confirmed."

The baccalaureate sermon was delivered by Rev. James O'D. Hanlon, who graduated in the Arts Course cum laude, 1922; he is attached to the Pittsburgh Diocese.

New Building

On March twenty-fourth ground was broken for the new Recitation Hall which will be known as the White-Gravenor Building after Fathers Andrew White and John Altham Gravenor, the two Fathers who accompanied the Lord Baltimore Expedition in 1634. It is expected that the building will be ready for occupancy February 1, 1933.—This increase in class rooms will allow for the much desired removal of the Foreign Service School to the College campus. On March the twelfth Father Rector sent the following letter to the President of the United States:

Dear Mr. President:

Recently I called a meeting of the Directors of Georegetown University to ascertain how we might best co-operate in relieving even in our limited way the present world wide unemployment situation. For some time we have contemplated rearing a much needed recitation hall. We have now managed to accumulate a certain amount towards its construction, though by no means the entire sum needed. In order that we may put in circulation what funds we have and thus extend the credit value of every dollar, our decision is to start at once. We have been able to secure from the Charles H. Tompkins Company of Washington a contract which will enable us to suspend operations at any time should we be unable to meet the expense. We hope, however that our friends will help us and that thus we shall be able to keep employed an average of three hundred and ninety-five men every working day for the next nine or ten months.

I have taken the liberty of sending this letter as a pledge of Georgetown's confidence and to assure you of our one hundred percent co-operation in the efforts

of your Administration to meet the present national emergency.

Very respectfully yours,
(Signed) COLEMAN NEVILS, S.J.,
President.

The following answer was returned immediately:
My dear Dr. Nevils:

Your letter of March 12th is most encouraging and I wish to thank you very much indeed for your kindness in sending it to me.

Yours faithfully,
(Signed) HERBERT HOOVER.

The following editorial appeared in the *Washington Herald*:

GEORGETOWN'S PROJECT

Georgetown University is to be congratulated for its commendable enterprise in proceeding immediately upon the construction of its proposed new $500,000 science recitation hall. Not only will it be a splendid addition to the campus group, but its construction at this time will give employment to nearly 400 men, when work of all kinds was never more badly needed.

The University has set an example which the whole community should follow. If those who are contemplating building construction would go forward boldly with their plans, they would tremendously encourage the war against depression.

Thus Georgetown University magnificently displays its own courage while leading the way toward the economic revival which everyone desires, but which so many are inclined to leave to others to accomplish.

When the spirit of Georgetown University has permeated the whole community, and the people of the District of Columbia have in the same splendid way demonstrated their own faith in the future, the depres-

sion will be a thing of the past.

It is forward-looking leadership of this kind which lifts cities out of their lethargy and pessimism and puts them on the road to optimism and progress.

On Sunday, April tenth, Rev. Father Rector spoke during the Catholic Radio Hour on "Pioneer Priests of Maryland." His Secretary, Mr. John G. Bowen, is president of the Catholic Evidence Guild of Washington, which broadcasts for a half hour every Friday afternoon on Catholic Apologetics. Of the twelve young men in the Guild nine are graduates of Jesuit colleges.

At the Ninth National Oratorical Contest held at Constitution Hall on May the twenty-first, Father Vincent Hart was one of the five judges and Father Rector made the introductory address.

On the occasion of Mr. Hoover's official notification of his nomination as Presidential candidate of the Republican party, Rev. Fr. Rector was chosen by the President to give the invocation. The ceremony took place, August eleventh in Continental Hall, and was attended by great numbers from political and diplomatic circles.

NEW ENGLAND PROVINCE

Boston—Death of Father Young

Following a six months' sickness, Rev. Louis J. Young, S.J., who for a dozen years had served as chaplain of the City Hospital, died at St. Margaret's Hospital, Dorchester, July 5th. His health had broken down under the strain of ministering to the thousands who came and went from the largest municipal hospital institution of the city.

There probably was no clergyman in Boston in the years that Father Young served as chaplain of the City Hospital who was better known, loved and respected than was this devoted member of the Jesuit Order, who, night or day, Sunday or holiday, never failed to engage in the work of mercy, consolation, advice and interest that came to him, in caring for the spiritual needs of the many thousands who came under his care.

In the dozen years that he so zealously engaged in hospital work he not only won the esteem of the patients, but of the countless thousands who visited the hospital to see patients and sought to interest him in conditions beneficial to the patients, as well as their relatives and friends.

Father Young was born in Acton, Me., November 27, 1876. His early education was obtained in the schools of this town, and later he studied at St. Mary's College, Van Buren, Me., from which he was graduated, and then entered Holy Cross College at Worcester. It was while a student there that he joined the Society of Jesus and concluded his novitiate at Frederick, Md., on Aug. 14, 1900. Sixteen years later he was ordained to the priethood and was assigned to Holy Cross as a professor.

He then went to Loyola College in Baltimore, where he was several years, finally coming to the Church of the Immaculate Conception a dozen years ago.

He was assigned to the chaplaincy work at the City Hospital and won the deepest regard of patients, as well as physicians, nurses and officials and attendants of the hospital.

His passing was felt with deep regret by all those attached to the hospital, who were always ready to cooperate with him in his work. May God reward his long and faithful devotion to His poor.

JAMAICA

Missionary Work Among the Chinese

The spread of the Gospel among the Chinese in Jamaica is a perfect illustration of the Parable of the Mustard Seed. Starting with perhaps a half-dozen Catholics in 1920 and most of these of mixed blood, the Mission has now enrolled over eight hundred of both sexes, old and young.

To account for so many of Chinese extraction in this little corner of the globe so far from the ancestral ricefields, it is necessary to give a brief history of the colony. In the early eighties, the Chinese situated in the Hong Kong district, a British colony, sought some place where they might go in the hope of subsistence, denied to them at home because of the excess population. Some of them venturing far, reached Trinidad and British Guiana. From these two countries, a few came to Jamaica, and, as they were British subjects, were allowed to land and take up an abode in the Island. From that time a steady stream of immigrants poured in, so that in 1885 there were five hundred, and today the number is over five thousand.

In other parts of the world, these Chinese immigrants have engaged in different avocations, but in Jamaica, with few exceptions, they have devoted themselves to one, that of the shopkeeper. And in the short space of ten years, these sturdy sons of the Orient have quietly assumed a monopoly of the grocery business of the Island, both retail and wholesale. Today, throughout the entire length of Jamaica, we find one grocer who is an Irishman, one an Englishman, and perhaps a half-dozen native shopkeepers, while there are as many "China shops" on the Island as there are Chinese men. No matter how remote the district, how impassible the roads, down in the valleys or up among the hills; wherever you see two or three

houses together in the same place you will find a well-kept Chinese grocery store, equipped with everything that one might wish. Nothing is too large or too small to be stocked by them. And with their sauve manners and world-famed business methods, ready to sell a farthing's worth if necessary, they have so outstripped all competitors with the exception of the few mentioned above that they are today the Grocery Kings of the Island. When one thinks of the village grocery of the early days in the States, with its easy going methods, one can well imagine how short-lived it would have been, if our friends from the East had ever descended upon America and engaged in that business.

FOLLOWING THEIR LEADERS

Like all nations emigrating in numbers, the Chinese soon had a leader whom they followed implicitly. One of the first families to come from British Guiana, after a short time became quite wealthy and exerted a great influence over their countrymen. The wife became an ardent member of the Church of England, with the result that nearly all those who were religiously inclined, and many in fact who were not, were soon enrolled in the Anglican Church. They were married there, and there they brought their children to be baptized. The next few years saw a second generation of Chinese Anglicans, who were Jamaican born and, trained in the schools of the Island, spoke English fluently. Very few, so few that they could be numbered on the fingers, found their way into the Catholic Church.

What contributed further to the strength of the Anglicans among the Chinese was the fact that one of the Anglican clergymen did a great deal of work among them, and aided by the wife of the merchant, above mentioned, helped materially in winning over and keeping them attached to that sect.

About the year 1920 there came a change in condi-

tions, and one which proved most disadvantageous to the Church of England. That clergyman left the Island, while his Chinese co-worker had become too old for active work and ceased to exercise the influence she once possessed. The clergymen who succeeded did not show the same interest in the Chinese and little by little they lost the power they once possessed. The Chinese still attended the Anglican Church, but most of them only saw the inside when they were getting baptized or married. At that time a grain of mustard seed was planted out among the hills and in a most peculiar manner.

A little Chinese girl was born in the back-room of a grocery belonging to a Chinese shopkeeper. A zealous Catholic of the district, who was quite friendly with the Chinese people, persuaded them to let him be the godfather of the child, and have it baptized in the little Catholic Chapel of the neighborhood. With this baptism, one might say, started the Chinese Mission in Jamaica.

The little girl grew up and as the parents had promised, was instructed and trained in the Catholic faith. In due time she received Holy Communion and was confirmed. Nourished by the strength of the sacraments, she unconsciously became an apostle in her own family, and then outside. Her older sister follows her example and becomes a Catholic. And when her baby sister comes, she is baptized in the Catholic Church. Soon after, the family moves to the city and the two older girls are sent to a Catholic school. Surrounded by everything Catholic, they soon became ardent ones themselves. A little girl comes to live with them. In a short time she is received into the Church. They then go outside the family circle and soon bring in several of their friends to the priest to be instructed and received. These in turn bring others and soon there are a dozen waiting for instruction. The Father sought the help of the Sisters in the Convent and these de-

voted followers of the great St. Francis gladly took up the work. One generous and self-sacrificing Sister, though overwhelmed with work, readily accepted the task of instructing all the girls, and soon became known as the "Chinese Sister." Before the year closed there were twenty-five Chinese received into the Church. And now the work went on steadily and surely. To give an example of the growth, the following might be cited: The young people among the Chinese wished to put on an entertainment, and with the aid of the Sisters and Fathers training them, gave a creditable performance. In the caste, which was entirely Chinese, a half-dozen were Catholics and about twenty-five were Protestants. When they held another performance the following year all but four of the same caste were Catholics.

CHINESE PRIEST GIVES MISSION

The year 1927 witnessed the arrival of the Jesuit Father Simon Tang, a native of Canton, who had been educated in the States. Speaking both English and Chinese, he gave missions and talked for six weeks around the Island. The Chinese were very proud of the first Chinese Priest to visit Jamaica and flocked in crowds to listen to him. As a result of his work forty were received into the Church within the six weeks.

After the departure of Father Tang, a regular mission was started on Sunday afternoons. It was thought best to have the Chinese mingle with the others and go to Mass in the Cathedral and other churches, but permission was given to have them meet for instructions and Benediction every Sunday afternoon. The half-ruined Gordon Hall was the best that could be obtained as it was conveniently near the Chinese section. It is more or less a place where the Priest meets many of them on Sunday and keeps in touch with them and meets those who wish to be instructed. Some day it is the earnest wish of those in charge to erect a real

social centre where one will be able to do greater and more effective work.

The work, once started, has grown apace, and today the Pastor of the Chinese can point to an ever increasing number of Chinese, among our Catholic congregations, flocking to the Communion rail each Sunday, while the marriage and baptismal registers show a great number of Chins, Chens, Wongs, and other Chinese names.

Our Chinese make good Catholics, as a rule, especially if they understand enough English to grasp the elements of faith. Some of them are even heroic in their faith, as the little girl of seven who stuck a pin into her finger that she might put down on a spiritual bouquet "Sufferings—one," or the woman, who though dying of consumption, refused to receive Communion except while kneeling.

As we started with the grain of mustard seed, we might close with the same. She is still with us, now grown up and the happy mother of two little children. Four years ago it was her privilege to be married at a Pontifical Mass wedding, the finest ceremony ever witnessed in Jamaica. But then, don't you think this particular mustard seed deserved some recognition from the Catholic Chinese Mission of Jamaica?

FR. LEO T. BUTLER, S.J.

NEW ORLEANS PROVINCE

New Orleans—Loyola University

During the past summer, the University has completely rebuilt its radio station, WWL. On the Kenner Road, about ten miles from the city, a new transmitter shack has been erected, providing ample space for the store-rooms, equipment, office and living quarters for the engineer. The new transmitter and generators, of the latest RCA model, will have the power of 10,000

watts, doubling the power of the old composite station at Loyola. The two towers supporting the aerial stand 207 feet high.

OREGON PROVINCE

Novitiate at Sheridan

On April 13, 1932, the Feast of the Solemnity of St. Joseph, work was begun on part of the building destined to be the new Novitiate of the Oregon Province and dedicated to St. Francis Xavier.

Present conditions will prevent the erection of the entire building, but from bids and contracts thus far considered, it seems possible to complete part of the whole building, by leaving out the brick veneer and the exterior finishings, and merely erecting the concrete structure and waterproofing it. The plans also call for only a partial finishing of the interior. The portion just started will be 369 feet long and 43 feet wide, and three stories in height, except for the middle section, which will be four stories high.

ALASKA

In a vein that inspiringly recalls to us the fact that the missionary spirit is as old and still as young as the Church, and alive and vigorous in the Society, Father Thomas McKey writes of a sick-call in Alaska:

"Last week I made a two hundred mile dog-mush on a sick call, into which was crowded enough experience to satisfy the most adventuresome. The weather was warm and the trail soft, which made night travel imperative. We slept out twice, and on the floor of Indian cabins twice; ate Indian food and dried dog-salmon. My guide went snow-blind, and my face was raw and swollen from the reflection of the sun on the snow. The trail in places was so soft that dogs and sleds

were continually breaking through, and making progress difficult and slow. Our thirteen dogs—Fr. Mac's famous Malemutes, made so by Fr. Hubbard's article in the *Saturday Evening Post*—brought us through safely, making the round trip to Dolbykakut in four and one-half days. But limping into Nulato at 4:25 A. M., we left a bloody trail, in spite of moccasined feet, and we had one dog riding on the sled. The trip, however, in spite of its hardships, was full of consolations, for we were on time to give the Last Sacraments to the sick man, and able to bring the consolation of the Sacraments to many poor Indians who had not been to their duty for a long time."

Home News

DEATH OF FATHER WILLIAM SCHOBERG

Grief followed close upon the heels of joy this past summer when Father William Schoberg, just ordained, succumbed to a strange heart ailment. Ordained June 21st, he had sung his first Solemn Mass at his home parish church in Baltimore, on the 26th, and returned to Woodstock on the 29th, leaving the next day for villa at Bellarmine Hall. Two days later he complained to Father Minister (F. O'Malley), of intense pain and lack of circulation in his right foot, accompanied by chills throughout his system. The doctor who was summoned decided that there was a blood-clot in his right leg and advised that he be brought to the hospital. A local ambulance conveyed him to Mercy Hospital, late in the evening of Sunday, July 3rd. Several days treatment failed to produce any improvement and amputation was found imperative. An all-night

vigil before the Blessed Sacrament was kept at Bellarmine Hall preceding the operation. The foot was amputated above the ankle and the consequent improvement gave every hope of a complete restoration to health, despite the findings of the doctors concerning the diseased condition of Father's heart. He ate heartily and chatted and joked with his many visitors. But the doctors stated he was a victim of Berger's Disease, a fungus growth around the valves of the heart, from which particles fall off and pass into the blood stream, blocking circulation in the extremities.

A few days later the doctor's fears were realized when Father began to notice a numbness in his left leg. His condition became aggravated and all the former symptoms asserted themselves. Again amputation was resorted to, and again there was a very promising reaction, despite the very anxious period which immediately followed the operation, when it was feared that further amputation would have to be made; an ordeal that was totally beyond the patient's strength. On the following Sunday, feast of Saint Ignatius, he entertained visitors from Woodstock, and hopes were high again for a complete and rapid recovery. His condition continued promising until Thursday, when he became delirious, due to a third embolism which had reached the brain; from this delirium he rallied, but not completely, and he began to sink into what was soon recognized as his final rest. He had suffered great pain prior to each of the amputations; his death, however, seemed to be more easy. Apparently only semi-conscious, in his last hours he eagerly kissed the crucifix proffered him by his brother, Father Ferdinand. He died at 9:25 on the morning of August 8th. At his beside were Reverend Father Rector, Father Ferdinand, his mother and members of his family. The funeral took place at Woodstock, where the office of the dead was chanted by the Community, and the Mass of Requiem was said by Father Ferdinand.

Bellarmine Hall

"Having viewed the great unsalted seas of the Northwest, having crossed over the valley of the Red River of the North and the wonderful plains of Dakota, having seen the mining towns of Montana and the snow-Rockies, and the swift, deep current of the Columbia, and been awe-struck at the grand magnificence of Mount Hood, I assert that I have nowhere seen a view comparable for mountain and plains with that from Buena Vista Spring Hotel." Thus wrote General Bradley T. Johnson, and surely those of us who have not looked on the wonders of nature which he enumerates will be inclined to believe with him that there is not a more lovely bit of scenery in our land.

Buena Vista Spring Hotel was erected in 1890 by a company numbering among its members Robert E. Rennert, owner of the famous Rennert Hotel in Baltimore. It was maintained by his widow until her recent death. Located in Franklin County, Pa., two miles from the town of Blue Ridge Summit and not more than three miles from the Mason-Dixon Line, it lies about 12 miles to the northwest from Emmitsburg, Maryland, and 60 miles from Baltimore. Prominent families of Baltimore, Washington, Philadelphia, Richmond and Pittsburgh have been numbered among its patrons for many years. It is reached by the Western Maryland Railway from Baltimore or by the Waynesboro bus line.

Purchased by the Maryland-New York Province early in 1932, it was used this summer for the theologians' Villa and later for the regents' Summer School and retreat. Since the Jesuit invasion it has been re-named Bellarmine Hall. From the observation tower atop the hotel may be had a striking panorama of the Cumberland Valley unfolding many miles of beautiful landscapes, farmlands and villages. The spacious ball-room has been converted into a com-

munity chapel and a dozen small rooms beneath now serve as private chapels.

Recreational facilities include a well-planned golf course, several tennis and croquet courts, bowling alleys and an outdoor swimming pool, forty by eighty feet, constructed under the direction of Brother Stamen. An elevation of more than 1300 feet above sea level assures a minimum of hot days.

That this excellently equipped hotel makes an ideal Villa has been amply testified by all those who were fortunate enough to enjoy it during its first summer under Jesuit management.

The first season at Bellarmine was made so successful, in great part, by the generous and efficient labor of Brother Francis X. Daly, to whom Fathers and Scholastics express their sincere thanks.

The Year at Woodstock

On Tuesday, June 21, 1932, the following Scholastics were ordained to the Holy Priesthood by the Papal Delegate, His Excellency, the Most Reverend Pietro Fumasoni-Biondi, D.D., Archbishop of Dioclea:

Raymond H. Anable
Lawrence S. Atherton
Charles A. Berger
Adrian L. Bona
Daniel J. Burke
Leo A. Cullum
Francis D. Doino
Edward F. Dooley
Austin V. Dowd
Lawrence C. Gorman
Joseph F. X. Harrison
Vincent de P. Hayes
John J. Killeen
John V. McEvoy
John J. O'Connor
Charles A. O'Neill
Raphael Perez-Vargas
James J. Rohan
William F. Schoberg
Francis J. Shalloe
William J. Smith
John G. Tynan
Philip X. Walsh

Michael J. Doody, of the Ordination Class, was ordained at Weston, Mass., on June 20th, by Most Rev. Thomas A. Emmett, S.J., Vicar-Apostle of Jamaica.

DISPUTATIONS

DIE 18 NOVEMBRIS, 1931

De Sanctissima Trinitate
Defendet: P. Fasy
Arguent: P. Nuttall, P. Andersen

De Deo Creante
Defendet: P. Murray
Arguent: P. McFadden, P. Diehl

Ex Sacra Scriptura
"Spiritus Est Qui Vivificat" - Father Hausman

Ex Jure Canonico
No. 25 of our *Elenchus Facultatum* versus no. 127 of the Third Plenary Council of Baltimore
Mr. McGuire

DIE 26 FEBRUARII, 1932

De Paccato Originali
Defendet: F. Harrison
Arguent: F. O'Neill, F. Killeen

De Sacramento Poenitentiae
Defendet: F. Murray
Arguent: F. Denis, F. Reilly

Ex Sacra Scriptura
Strict Creation as Clearly Affirmed by the First Verse of Genesis - - Mr. Cullum

Ex Jure Canonico
Privileged Requiem Masses - Mr. Porter

Ex Historia Ecclesiastica
The Coming of St. Patrick to Ireland in 432
Mr. Schlaerth

DIE 18 APRILIS, 1932

Ex Tractatu de Apologetica
Defendet: F. Rosauro
Arguent: F. Rooney, F. Reilly

Ex Tractatu de Ecclesia
Defendet: F. Delaney
Arguent: F. Blankfard, F. J. Coniff

Biology
Heredity and Disease - - Mr. Flynn

DIE 20 NOVEMBRIS, 1931

Ex Theologia Naturali
Defendet: F. Yanitelli
Arguent: F. McCarthy, F. J. McGrail
Ex Ethica
Defendet: F. Palmer
Arguent: F. Lanahan, F. McMullen
Ex Cosmologia
Defendet: F. McManus
Arguent: F. Ball, F. Brooks
Astronomy
Our Satellite - - - Mr. Cummings

DIE 27 FEBRUARII, 1932

Ex Theologia Naturali
Defendet: F. Brophy
Arguent: F. L. McGovern, F. Wasil
Ex Ethica
Defendet: F. Reed
Arguent: F. W. Burke, F. Guicheteau
Ex Psychologia
Defendet: F. Higgins
Arguent: F. Devaney, F. Holland
Physics
Television - - - Mr. McDevitt

DIE 19 APRILIS, 1932

Ex Cosmologia
Defendet: F. P. O'Neill
Arguent: F. Maloney, F. Rocks
Ex Psychologia
Defendet: F. Cannon
Arguent: F. Shanahan, F. Hanley
Ex Critica
Defendet: F. Martin
Arguent: F. McGinley, F. Drane
Chemistry
The Dalton Atom and its Modern Successors
Mr. Quevedo

Jubilee Celebration of Father Henry Casten and Father James Dawson

On Thursday, September 22nd, Woodstock was host to two former professors on the occasion of their Golden Jubilee in the Society. Father Henry T. Casten and Father James F. Dawson returned from their present posts to the scene of their many years' labor and the celebration held in their honor was surely but a fitting testimony of the gratitude Woodstock and the Province owes them. Father Casten completed this year his twenty-fifth year as Professor of Theology, which he had prefaced by a period of six years as Professor of Philosophy, making a grand total of thirty-one years on the faculty of Woodstock, while Father Dawson has taught the sciences, Philosophy and Theology for a period of twenty-six years. It is little wonder, then, that Woodstock was pleased and honored to receive them and offer her felicitations on their Golden Jubilee.

On Thursday morning, Father Casten was celebrant of the Community Mass in the Domestic Chapel, and Father Dawson performed the same office on Friday morning. Thursday evening witnessed the festive dinner, at which many guests were present,

HENRY T. CASTEN, S.J.

Born, September 23, 1863

Entered the Society of Jesus—July 29, 1882	Frederick, Md.
First Vows—July 31, 1884	Frederick, Md.
Studied Philosophy—1885-1888	Woodstock College
Taught as Scholastic—1888-1894	Boston College, Mass.
Studied Theology—1894-1898	Woodstock College
Ordained Priest—June 27, 1896	Woodstock College
Taught the Humanities—1898-1899	Fordham College, N. Y.
Prefect of Studies and Discipline—1899-1900	Fordham College, N. Y.
Tertianship—1900-1901	Florissant, Missouri
Final Vows—February 2, 1901	Woodstock College
Professor of Philosophy, 1901-1907	Woodstock College
Professor of Theology—1907-1932	Woodstock College
At St. Joseph's Church—1932—	Philadelphia

including the Superiors of six houses, and where, as Rev. Father Rector mentioned, the happy coincidence was noted that six generations of Woodstock professors were assembled. The felicitations of the Jubilarians were given, appropriately enough, by two former faculty members of Woodstock, Father Rudolph J. Eichhorn, President of Canisius College speaking for Father Casten, and Father John T. Langan, Professor of Philosophy at Fordham speaking for Father Dawson. A Jubilee Ode, "Scriptorium", was read by Mr. Harold C. Gardiner, Father Vincent deP. Hayes spoke in behalf of the scholastic body; Father John Brosnan, who had himself taught the Jubilarians, spoke in behalf of the Faculty, and the gayety of the evening was completed by the strains of the orchestra and the decorations generously provided by the Philosophers.

Both the Jubilarians were called upon to speak a few words, and expressed their gratitude and affection for Woodstock. The entire celebration was a most happy and inspiring one, and one long to be remembered by all who were privileged to take part. We subjoin a chronology of the Jubilarians.

JAMES F. DAWSON, S.J.

Born, January 29, 1862

Entered the Society of Jesus—August 10, 1882	Frederick, Md.
First Vows—August 15, 1884	Frederick, Md.
Studied Philosophy—1885-1888	Woodstock College
Taught as Scholastic—1888-1894	Georgetown University, D. C.
Studied Theology—1894-1898	Woodstock College
Ordained Priest—June 27, 1896	Woodstock College
Taught Physics and Geometry—1898-1899	Boston College, Mass.
Lectured in Logic and Metaphysics—1899-1900	Woodstock College
Tertianship, 1900-1901	Florrissant, Missouri
Final Vows—February 2, 1901	Woodstock College
Lectured in Physics—1901-1902	Woodstock College
Professor of Philosophy—1902-1905	Woodstock College
Lectured in Theology and Science—1905-1916	Woodstock College
Lectured in Physics and Mathematics—1916-1920	St. Joseph's College, Philadelphia
Professor of Theology—1920-1929	Woodstock College
Lectured in Mathematics and Geology—1929-1930	Woodstock College
At Church of Gesu—1930—	Philadelphia

WORKS OF ZEAL AT WOODSTOCK

Searching far afield for interesting bits of news, THE WOODSTOCK LETTERS has at last come full circle, and returned home; and here just within the portals of the college, our ancient traveler has found a gold mine.

The works of zeal performed by Woodstock scholastics during the past few years have been many and varied. So well have they been divided that no one has felt the strain; these activities have been more of a recreation than a burden. None the less, Woodstock, the largest scholasticate in the Society, as it is believed, may well be proud of what has been accomplished. In the hope that it may prove a stimulus to still greater works of zeal; and in the hope too, that other scholasticates in turn will make a catalogue of their activities, these items of interest are here presented,—briefly, succinctly, that the field may be covered at a glance.

The Church of St. Alphonsus and Allied Missions

Woodstock: Saint Peter Claver's Sunday School

Catechism classes are held every Sunday in the Little Flower School at Woodstock, and last for one hour. At present there are thirteen children in attendance, seven boys and six girls. They are divided into two sections; the advanced grade which is taught by Mr. Joseph d'Invilliers, S.J., and the beginners, taught by Mr. Andrew F. Cervini, S.J.

Father O'Connor's "Catechism Chalk Talks" published by the Queen's Work Press, have been used to great advantage. The little ones take great delight in depiciting little Johnny's Guardian Angel as he drives away the devil while Johnny kneels down to say his night prayers; and the children get great fun out of drawing a big hand, the five fingers of which exemplify the five things necessary for a good Confession.

The past year was really a successful one; three of our children were baptized into the true fold; six received their First Holy Communion; and ten knelt before the Bishop to be anointed soldiers of Jesus Christ. Contests in Catechism were held every Sunday, prize being a copy of "The Messenger of the Sacred Heart," or the "Miraculous Medal Magazine." These booklets are greatly treasured by the children who are eager to bring them home for their non-Catholic friends and relatives to read.

Our childens' play last Christmas was "The Inn Keeper of Bethlehem," by Rev. Francis Doino, S.J. The acting of the kiddies, dressed in the costumes of ancient Palestine, pleased their fathers and mothers and friends very much; and some of the Woodstock faculty who were present were agreeably surprised at the ease with which the youngsters played their parts.

Our Sunday School classes were fittingly brought to a close with the May Day procession. Friends from the neighboring towns came to help us to pay homage to Our Blessed Mother. Our Lady's statue was carried by Messrs. George Washington, Charles Duvall, Daniel Bennett, and Gabriel Bennett. Joyous hymns in honor of the Queen of Heaven filled the air, as the procession marched down the road from the college gate to the little parish church of Woodstock, where the statue of Our Lady was crowned by the May Queen. The letters of the word "Mother," carved out of blue pasteboard and studded with gold stars were carried by six of the children. In the church itself, each of these six children explained the meaning of the letter which he carried, and then placed it before Our Lady's shrine. Two of the smallest boys, dressed in white cassocks, with buster-brown collars, bow ties and red sashes, sang the hymn, "Mother of Christ." The May Day sermon on the honors and glories of the Mother of God was preached by Father John Matthews, S.J., of

the Woodstock faculty, an old time catechist of Saint Peter Claver's Sunday School. The Act of Consecration was read by Mr. Gabriel Bennett.

Henryton: The Hospital

The Maryland Tuberculosis Hospital for the colored, the only one of its kind in the State, is situated at Henryton, about ten miles from Woodstock.

Generally the hospital numbers about one hundred and eighty patients, of whom twenty-five are Catholics. Mass is said there on the second and fourth Sunday of each month, at which every Catholic receives Holy Communion. Each Thursday of the year, two theologians from the college conduct a convert class at the hospital, and the results are most gratifying and encouraging.

The average number of conversions ranges from ten to fifteen each year, and in many cases death claims them almost immediately after Baptism. Surely God must love this work and He will bless Woodstock for helping these poor souls to reach Heaven.

Alberton: Saint Stanislaus Church

The pastor of the Woodstock Church and Missions is generally assisted at Alberton by one of the Fourth Year Fathers, who says Mass there every Sunday and Holyday. The present pastor is Father Alfred M. Rudtke, S.J. Last year the duty of assistant pastor at Alberton was zealously performed by Father Stanislaus Fitzgerald, S.J.

Catechism classes are held every Sunday, after Mass, conducted by Messrs. Stanley E. Curtin, S.J., and Francis J. Bradley, S.J. The average Sunday attendance at Mass is about twenty-five persons. The Sunday School classes numbered thirteen children last year; four in the advanced, nine in the beginners' class. Benediction of the Blessed Sacrament is generally given every Sunday.

The general condition of the people of the little parish is very poor. Working days are few and far between. The majority of the parish do not come from the mill town proper. Efforts expended in rounding up the slackers, who do not attend Mass, produce little or no result. The average attendance represents the faithful few.

But a great deal of the difficulty can be traced to the depression. Pie socials and card parties, which were usual in former years, are on the wane. The annual supper of last year, however, was better attened than that of the year previous.

Marriotsville: The Sunday School

Holy Mass is celebrated in the little mission church at Marriotsville every second Sunday; but catechism classes are conducted there every Sunday during the school year by Messrs. Arthur Coniff, S.J., and George McGowan, S.J.

Hard times have hit the little town; and what was once a representative country parish has gradually fallen off, until at present a bare dozen persons attend the bi-weekly Mass. The closing of nearby quarries and the consequent moving of whole families from the town is responsible for this decrease. At present, the church serves only three or four families.

The catechism class takes care of three children of one family who are unable to attend the parochial school at Woodstock.

A supper and a dance each year, patronized by friends, meets the expenses of the parish.

Sykesville: The Sunday School at St. Joseph's Church

Not the least among the missions of the Woodstock catechist is that at Saint Joseph's Church, Sykesville, Maryland. In point of time it is the baby among the Sunday School centers; but it is a healthy, vigorous urchin. Founded in February, 1931, a good deal has been accomplished in two years.

The catechism classes are two: "The First Communion Class" and "The Post-First Communion Class." Besides these regular Sunday School classes, a Sodality of the Blessed Virgin for grown-ups has been established. The members regularly attend the monthly Communion Mass; and meetings are held on Sunday afternoon twice a month. At these meetings, the main feature is a half hour talk on various topics of the Faith. As a result of these talks, and of personal contact with the parishioners in conversation after the meetings, two fallen-away Catholics have been brought back to the Sacraments: in one case a marriage was validated after a lapse of thirteen years; and in the other a convert who had been in the Church for six years without receiving Our Lord, was prepared for First Communion.

Two converts have been instructed and baptized. Although the town is a hot-bed of Methodism, the catechists are hopeful of obtaining two or three converts a year through the Sunday School alone. Most of the children are of mixed marriages and the good will of the parents is gained through the children. Practically the entire parish has been enrolled in the League of the Sacred Heart and the Apostleship of Prayer.

Each year a spiritual bouquet is offered to the Pastor by the Sodalists. The year is brought to a close by a May Day celebration, in which the children of the surrounding towns join. Each year the celebration has been attended by a good number of non-Catholics. The May Day celebration, according to the "oldest citizen," is not a new feature, but it is a revival of a custom which dates back twenty years. It is a splendid opportunity to show the non-Catholics, who outnumber the Catholics thirty to one, what can be done with even a small congregation. May Day has become a red-letter day for the Catholics and their Protestant friends.

The mission was begun by Rev. Richard M. McKeon, S.J., and Rev. William J. Smith, S.J. At present the work is being carried on by Mr. Edward J. Reiser, S.J., and Mr. James A. Martin, S.J.

Harrisonville: Holy Family Church and Sunday School

Holy Family Church in Harrisonville, Maryland, owes its origin to the missionary zeal of the Jesuits of Woodstock College, and the generosity of Mrs. Louise Harker of Harrisonville.

In 1876 the Fathers at Woodstock (about eight miles from Harrisonville) desired to minister to the scattered Catholics of that part of Baltimore County and the adjacent section of Carroll County. It was Mrs. Harker who generously placed her home at their disposal. This dwelling, which still stands not far from the present rectory, was one of the old-fashioned double log houses, very comfortable and roomy. The basement was converted into a chapel where Holy Mass was celebrated monthly. There marriages were blessed and the regenerating waters of Baptism poured on the heads of the early Catholics of the neighborhood.

By 1879, the congregation outgrew the seating capacity of the private chapel. Through the charity of Mr. Thomas Worthington, an acre of land was procured for the site of the present church; and his father, Mr. R. Worthington, Esq., contributed generously towards its erection.

On May 16, 1880, the cornerstone of the new edifice was laid with great solemnity. The were about 500 persons present, of whom two-thirds were non-Catholics. And on Sept. 11, 1881, the church was dedicated under the title of "The Holy Family."

Reverend Salvador Brandi, S.J., was its first pastor, although the Reverend Blasius Schiffini, S.J., had had charge of the mission previously.

Up to 1892, when the Archbishop of Baltimore took over the mission, and the secular clergy were placed in charge, the following Jesuits succeeded Father Brandi as pastors: Fathers John B. Nagle, Michael O'Brien, René Holaind, Patrick H. Casey and Thomas McCluskey.

The Rt. Rev. Msgr. James F. Nolan, now pastor of Corpus Christi Church, Baltimore, was the first secular pastor of Holy Family Church. Since his time, he has been succeeded by the Reverends James P. Tower, John W. Dowling, Thomas D. Leonard, John R. Roth, Edward P. McAdams, Edward F. Reilly, Bernard J. McNamara, Francis D. McGraw, and its present incumbent, Father William A. Neligan, all secular priests.

The pastor of Holy Family ministers to the missions of Saint Joseph's, Sykesville, seven miles distant, and Saint Michael's, Poplar Springs, 22 miles away. Besides, he is chaplain of the Springfield State Hospital at Sykesville.

During the past 56 years, the catechetical work of instructing the children and adults, which began in Mrs. Harker's home under the direction of Jesuit scholastics from Woodstock College, has continued down to the present time. For many years the scholastics walked to and from the mission in all kinds of weather. In latter years, however, the parishioners have borne the consumption of time and gasoline with devotion and promptness to the convenience of the catechists. Mr. Blair and his blue Dodge are familiar sights to Woodstock strollers.

The instruction class too, comes from distances up to ten miles, often on dirt roads, and takes in many villages: Harrisonville, Randallstown, Owings Mills, Deer Park, Oakland, Woodlawn and Hernwood. The children attend parochial—there is no parochial school at Holy Family—and public schools; All Saints School at Gwynn Oaks, Notre Dame Institute in Baltimore,

Franklin High School in Reisterstown, Randallstown Grammar School, Catonsville High School, and Sykesville Grammar School.

There are at present 65 children and an average of 35 adults under instruction, entrusted to the guidance of Messrs: James Murphy, S.J., John Porter, S.J., Joseph Rooney, S.J., and Edward Haggerty, S.J.; while the convert class is conducted by the Reverend John Toomey, S.J. After a three-quarters of an hour class for the children, and a half hour talk to the grown-ups, there is Benediction of the Blessed Sacrament. At Benediction the scholastics, despite the presence or absence of voice culture, usually assume the role of choristers.

The month of October is marked by the recital of the Rosary each Sunday; while in Lent, a scholastic conducts the Way of the Cross. For some years the parishioners have been most fortunate in having Fathers from the faculty and Theologate discourse during the penitential seasons of Advent and Lent. Last year eight children were led to the altar rail for the reception of their first Holy Communion, and 34, including one adult, were confirmed by His Excellency, Bishop McNamara.

Each year May Day is the foremost day in the lives of these country folk. With sincere delight they dress their youngsters in their Sunday best, crowned with wreath and flowers, to march in procession in honor of the Blessed Mother of God. Before their Queen's hallowed shrine, so beautifully adorned, the children chant her praises in song and word.

Nor does Santa Claus forget his faithful ones at Christmas time when in appreciation for an entertainment in his honor, he repays with candy and toy. The town hall at Randallstown is the scene of the Christmas joviality, where non-Catholics come in great numbers. It is customary for one of the catechists to write the Christmas play.

This year an innovation, in the form of a class, known as the "Catholic Information League for Non-Catholics," is being tried. It is to be conducted by a priest from the Theologate on the first Sunday of each month at the Parish Rectory, for the purpose of enlightening non-Catholics on Catholic truths and principles. Questions will be solicited from them.

Holy Family Parish is very proud of the seven girls who have left its confines for the convent walls; of whom three have gone during the last three years. However, the priestly vocation is still undeveloped, although we have ardent hopes for the near future.

The former catechists of Harrisonville and also of the Cherry Hill Mission, known as the St. Peter Canisius Sunday School, which began in 1913 and was absorbed by the Harrisonville Mission in 1928, will be glad to know that the Blairs, Walshs, Klingelhofers, Stangs, Claggetts and Bradys, are as faithful as their worth ancestors.

Sodality Activities at Woodstock

The Theologians' Sodality Academy:

An Academy for the study of Our Lady's Sodality was resumed among the Theologians in September, 1931. Its aim was to keep in touch with the splendid Catholic Youth Movement which is at present sweeping the country under the auspices of the Sodality and the able leadership of Reverend Daniel A. Lord, S.J. Besides this, the members of the Academy hoped to prepare themselves for the future work of directing Sodalities, and to study more closely the spirit and possibilities of this century-old glory and apostolate of the Society.

From twenty to thirty Theologians met every Thursday evening during recreation, and discussed Sodality problems in round-table fashion. The precise aims of

the Sodality, its present status in the schools of the province, and the actual workings of Father Lord's methods of Sodality Organization, formed the successive subjects of the year's study. Along with these meetings, prominent speakers were invited to address the Academy, or at times, the entire scholasticate, on current Sodality questions.

Reverend Daniel A. Lord, S.J., spoke on the present Sodality movement; Reverend Wilfred Parsons, S.J., on the Church's Problems of the Hour; Reverend Joseph J. Ayd, S.J., on the Spiritual Care of Criminals; Reverend George A. Keith, S.J., on the Mass; Reverend Richard M. McKeon, S.J., on the Negro; Reverend Louis Wheeler, S.J., on Student Guidance; Reverend Francis P. LeBuffe, S.J., on Sodality Aims; and Reverend Edward Coffey, S.J., on the Sodality, viewed internationally. Reverend Joseph C. Glose, S.J., Professor of Psychology at Woodstock, gave a series of lectures to the Academy on Adolescent Problems.

The weekly discussions of the Sodality have developed this year into "Directors' Dialogues," modeled on the plan of Pulpit Dialogues. Two members of the Academy discuss the pros and cons of a definite Sodality thesis. After sufficient discussion in dialogue form, the question is thrown open to the house for further analysis or debate by the members of the Academy. The program for these dialogues covers the Spiritual Formation of the Sodalists, as prescribed in the 1910 Rules of the Sodality. The Apostolic activities of the Sodality are left for consideration next year. This year membership in the Academy has increased to over fifty Theologians.

The Philosophers' Sodality Academy:

During the past few years the Sodality has become the center of unification of several minor activities among the Philosophers. This is just as it should be, since successful Sodality organization calls for it to

be in the leading position. So when we may seem to stress the accomplishments of this or that particular section, it must be borne in mind that these are to be ultimately attributed to the Sodality whose members constitute the various sections.

Foremost among the Philosophers' Sodality Sections during the past few years has been the Mission Section. True, this section and its work, by its very nature, must show more tangible results than any of the other sections. Its sole purpose is to lend every possible aid to the Missions. Financially, it has been a source of steady, if not enormous income. During the past two years it has been able to forward to the Missions about two thousand dollars. A stream of supplies of all sorts, ranging from pencils to altar vestments, has been kept constantly flowing between Woodstock and the Missions.

Two activities of the supply bureau merit special attention. First, the soliciting of books. In the Spring of 1931 the Philosophers were handed a mineographed letter requesting books for the Missions; this letter was again mimeographed and about two hundred copies of it were sent broadcast. It is rather difficult to guage the exact result of this appeal, since some of the books were forwarded to the Mission Procurator in New York, while others were sent to Woodstock. But some details we are sure of: As a result of our appeal, one school sent 800 books to the Mission Procure; another school sent 1000. From Woodstock the Philosophers have forwarded to the Missions during the past two years close to 3000 books. Very shortly this section will begin a fresh drive to replace some of the 11,000 books lost in the recent fire at the Ateneo de Manila.

(To be Continued)

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